

*Eighteenth Year of Publication*

# CHURCH MANAGEMENT



HOPE IN DARKNESS

Neon Cross on First English Lutheran Church, Austin, Texas

FEBRUARY  
1942

VOLUME XVIII  
NUMBER FIVE

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\* \* \*

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\* \* \*

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\* \* \*

You do not waste time; you waste yourself.—F. Erdman Smith.

\* \* \*

When you part from your friend, both should lock up their secrets and exchange keys.

\* \* \*

If you remember injuries you waste your soul in hate and hollow mockery but if you forget injuries you grow in grace and peace and joy.

\* \* \*

We can never be so far from the past to be sure that it will not overtake us.

\* \* \*

Conviction, were it ever so excellent, is worthless till it converts itself into conduct.

\* \* \*

If the speaker cannot strike oil in the first twenty minutes there is no use to keep boring.

\* \* \*

Cheerfulness may sometimes be difficult, but it always pays dividends.

\* \* \*

Blessed is the man whose watch keeps church time as well as business time.—S. M. Brown.

\* \* \*

Kindness has converted more sinners than zeal, eloquence or learning.

\* \* \*

Better shun the bait than struggle in the snare.—Dryden.

\* \* \*

Worship is written upon the heart of man by the hand of God.

\* \* \*

Every temptation is an opportunity of our getting nearer to God.—J. Q. Adams.

\* \* \*

It is not how much you have but how much you enjoy that makes happiness.

\* \* \*

If hope were not, life would break.

\* \* \*

The essence of democracy is the fair and tolerant treatment of minorities.

\* \* \*

Three essentials of happiness are, something to do, something to hope for, and somebody to love.

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## THE EDITOR'S DRAWER



### Shall We Have a Revival of the Mid-Week Service?

A small item in the Sunday calendar of the Emmanuel Baptist Church, Schenectady, New York, caught our attention. It reads:

"If unable because of government requirements to 'remember the Sabbath day to keep it holy,' and have to miss the Sunday morning service, we shall begin the practice of attending Sunday and Wednesday evening services. We can find the way and time if we decide to. These are perilous days to neglect the church."

There is an idea here which might grow to a mighty movement. Churches should study the situation carefully and be prepared to offer facilities of worship at convenient times.

Perhaps the war will bring a revival of the mid-week service.

William H. Leach.



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**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

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### Verses

By Grenville Kleiser

#### WASHINGTON

O Washington, loved Washington,  
Pride of your countrymen,  
The nation in sore travail  
Now looks to you again.

O Washington, brave Washington,  
Invincible and true,  
Your leadership and courage  
Brought this new nation through.

O Washington, just Washington,  
Statesman, soldier, seer,  
The father of our country,  
Your spirit hovers near.

O Washington, wise Washington,  
You knew well what to do;  
Today we tender homage,  
Our hearts we pledge anew.

\* \* \*

#### LINCOLN

Humble Lincoln,  
Of common sod,  
Born to suffer,  
Man of God.

Deep-set eyes,  
Storm-tossed face,  
Gentle-mannered,  
Pride of race.

Fearless Lincoln,  
Strong of heart;  
Well you filled  
A Christ-like part.

Yours to know  
The chastening rod;  
Born to greatness,  
Man of God.

\* \* \*

#### THE BUNDLE

He carried a bundle of false beliefs,  
Musty and heavy as a lawyer's briefs;  
Prejudice, jealousy, bitterness, strife,  
These were the wares of his troubled life.

He carried the bundle wherever he went,  
Anger, suspicion and selfish intent;  
He saw what he sought, injustice and sin,  
Life was a tempest, without and within.

He mumbled and stumbled, the world was all wrong,  
His bundle grew heavy as he shuffled along.

Worry, impatience, discord and doubt,  
These were the things that he dragged all about.

Tired of his bundle, he set the load down,  
He prayed long to God, his face lost its frown;  
In his eyes dawned a light by which he could see,  
He forsook his old bundle and walked away free.

# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVIII

NUMBER 5

FEBRUARY, 1942

## *The Beer and Liquor Blitz*

ACCORDING to Walter Winchell the brewing and distilling interests have been promised by the administration that there will be no curbing of their activities during the new war. If this is true these are about the only industries to receive such exemption from participation in the sacrifices of the war. We suspect that it may be but a half truth.

But judging from the amount of advertising space the brewers and distillers are now using they feel that there is something to the assurance. Before us, as we write, is the December 27 issue of *Liberty*, the widely distributed weekly magazine. It carries a total of 36 columns of display advertising. Twenty-four or two-thirds of the space is devoted to whiskey, gin, ale and beer. That certainly is an advertising blitz.

And here is a page from the *Woman's Home Companion*. It is paid for by the United Brewers Industrial Foundation and is addressed to the women of America. The intent of the argument is that beer, served with the mother's approval, can become an asset in the social gatherings of young people in the home.

With the amount of money being invested in advertising space while advertising is being curtailed in other fields places a tremendous burden upon the periodicals and radio chains which, up to now, have not accepted liquor advertising. A current issue of the *Saturday Evening Post*, for instance, looks pretty thin. It, to date, has declined such advertising.

Most of us believe that we should exercise tolerance and understanding toward an industry which we do not like. It possesses constitutional rights. But it is a moral question just how long ministers and churches can sit patiently under this "liquor blitz" without a word of protest. There are two places to lodge protests. One is with the magazines. Tell them frankly that the advertising is offensive. The second is to lodge vigorous protests through your United States representatives against any

assurance to the distillers and brewers that for them there will be "business as usual." Nobody else has asked such assurance.

## *You Have to Go After It*

A CERTAIN minister was complaining that his church was not getting its share of defense income. He had read articles and editorials which stated that this would be a good year financially. But he had not found it so. A neighboring minister who had had a different experience said: "Of course you understand that you have to organize and go after it."

There is a volume of financial strategy in the single sentence. One reason that churches have not shared in the growth of national income is that they have neither changed their method of thinking nor the financial organization to secure it. Many churches still finance themselves under a depression economy while the rest of the world is living under an inflation economy. They have not organized to take advantage of the new resources which are theirs.

Once we took part in the burial of a Civil War veteran who was a very devout man. I asked some of the attendants, companions of his, why it was that this man alone of the encampment had the religious convictions? The explanation was amusing.

"Every time we got ready for battle," said one man, "we all got scared and got religious. Then, when the danger was over, most of us lost all the religion we had. But Bert was different. At the battle of Bull's Run he got so scared that he got religious and never got over it."

Most of the churches got scared in the depression days. Most of them got so frightened about their finances that they never got over it. In a daze they are waiting for money to come to them.

It probably won't by simply waiting.

There is money available but you've got to go after it.

# The Minister and His Official Board

by William H. Leach

*This is one of the few articles ever published which shows that ministerial leadership is contingent upon the type of local church organizations. Procedures must vary according to the denominations. A knowledge of the form of government of other fellowships may be one step to a cooperative understanding.*

THE authority of the minister in the official board of his church depends, first of all, upon the denominational connection of his church. In some, he would serve as chairman and directing head of the work. In others, he might appear as a member and any authority would depend upon his own personality. There are four distinct types of church organization. In actual practice, custom and usage has determined policies as much as constitutions. Few denominations fit into the four classes without exceptions. But they will help one to visualize the field.

1. The Episcopal System. This, of course, is best exemplified in the Roman Catholic and Protestant Episcopal churches. The minister's authority comes from above. It is an ecclesiastical authority and emphasis is placed on the apostolic succession. In reality, one of the local churches under such a system may be very democratic. While the priest is the head of the church and of any official board, yet provision is made for popular expression. Most Episcopal churches hold annual meetings at which the officers of the church are elected by popular vote. There are still a few dioceses where women are not permitted the right to vote. But on the whole, the local organization is democratic and churches select their own ministers subject to assignment by the bishop of the diocese.

2. The Methodist System. Terminology might indicate that this is similar to the Episcopal. It has bishops but they lay no claim to apostolic succession but are rather "general superintendents." But the authority of the minister comes from the denominational appointment. He is the head of his church and the chairman of the board of stewards. Officers of the church such as stewards, trustees, Sunday School superintendent, and others are elected by a meeting known as the quarterly conference. This conference is composed of heads of various church societies. While it is permissible for a Methodist church to hold an annual meeting and at that meeting elect of-

ficers, it is not usually practiced. Under the new merger plans it is to be encouraged. The great denomination in this classification is the Methodist Church formed recently by the merger of the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church; there are other bodies which follow similar plans of administration. They would include the Evangelical Church and the United Brethren in Christ.

3. The Reformed System. In this plan of administration, the local congregation assumes more authority than in the two preceding. It calls its minister but he is installed by a higher court. The control of the local church is in the hands of an elected, ordained group of men and women. In the Presbyterian church, this ruling body is known as the "session" and its members as "elders." In the reformed churches, the controlling body is a "consistory." The minister, by virtue of his installation is the moderator of the session.

4. The Congregational System. In churches of this classification, the authority given the minister comes from the local congregation. He may or may not be chairman of a board. He is usually recognized as an ex-officio member of all boards and committees. His duties may be defined by the constitution of the local church. That church may affiliate with other bodies but need not necessarily do so. Congregational, Lutheran, Baptist and Disciple churches are the larger groups in this classification.\*

While the congregation is the authority, its power may be delegated to committees or individuals. A minister of

\*Nothing is more characteristic of the lack of formality in churches of the Congregational order than this matter of the minister's place in his board. Here are two Baptist authors who present directly opposite views. The book, "Policy and Practice in Baptist Churches," Judson Press, by William Roy McNutt, has a model form for Baptist organization. Of the deacons this says, "The Board of Deacons shall organize itself for work by electing a chairman, a treasurer, and such committees as are necessary for its work. In contrast to this, 'The Practical and Profitable in Church Administration, Judson Press, by Arthur Thomas Brooks, a book which is concerned with the Baptist churches, says of the board of deacons, 'They have no chairman of their own; the pastor always acts in that capacity.'"

such a church may have, in reality, more power than one limited by the constitutions and traditions of one of the denominations mentioned above.

A good illustration of confused terminology in the various forms of church organization may be seen in the use of the word "deacon." In the Episcopal and Methodist churches it is a form of ministerial orders; in the Presbyterian Church it is a group of laymen who have charge of the relief of the poor but no administrative authority; in the Congregational and Baptist deacons represent the spiritual ruling body at the center of the church and the deacons serve in the administration of the Lord's Supper.

The various denominations usually took their form from the era in which they were born. The Episcopal Church has the traditional ecclesiastical heritage. The Methodist groups kept the ecclesiastical terminology, organized the power of consecrated laymen and provided for class leaders and local preachers but the world was not yet ready for democracy. The Reformed churches, including the Presbyterian were born in a day when constitutions were being established to take the place of monarchies. These churches are distinctly constitutional bodies. Denominations which had their origins in America have the marks of congregationalism or the town meeting.

Some of the differences between these groups may seem very small. But they loom large when attempts of a merger are made. Uniting the Reformed Church in the United States with the Evangelical Synod was not as easy as it may have looked to an outsider. The first was a reformed body; the second, a congregational one. It was difficult to find the seat of authority. Should the elders be ordained or merely installed? Should members be elected by the congregation or the consistory? These show some of the difficulties faced and to a large degree, met.

The Lutheran churches bring a long and honorable ecclesiastical heritage to this country. In planning the American church organization, the congregational plan, with some limitations, was adopted. For instance, the model constitution for the Lutheran churches assumes that the minister will preside over the Vestry. This assumption is not congregational but is true to the Lutheran

heritage which exalts the pastoral office.

While the term "official board" is used in this chapter because of denominational differences, it is hardly a satisfactory term. The Methodist Church has an official board. It includes all the officers of the church. The Congregational, Baptist and Disciples likewise may have official boards which are inclusive. The Presbyterian constitution does not provide for such a body. It has its session, mentioned above and may have trustees. These two bodies may hold joint meetings and that meeting called an official board, but it is an extra legal body. The Lutheran Church has its council which is quite inclusive and is the official board.

Much of the confusion comes from the practice of a dual organization of churches. One is an ecclesiastical organization with proper officers. The other is a society with a board of trustees which holds the property.

"When early in our history territorial parishes began to disintegrate, voluntary societies for religious worship were formed by those who severed their connections with the parishes. These societies generally existed for a time in an unincorporated form. This arrangement worked well enough as long as no property was acquired. Then, however, property accumulated, the question who was to hold it was at once presented. It could not be held in the name of all the members, as they were too numerous and changing. It could not be held in the name adopted by the society, as that was not recognized by law. The difficulty was solved by selecting certain persons to hold as trustees for the members of the society."<sup>†</sup>

From this origin early in the seventeenth century has developed our practice of dual organizations. Originally, the trustees were elected to give legal hands and feet to the organization. But they have broadened their powers. In some churches, they assume promotional activities such as the every member canvass and the local budget of the church. The plan has tended to emphasize altogether too much the distinction between the spiritual and temporal work of the church.

Any extension of the duties of trustees is to be regretted. The present tendency is undoubtedly to the unification of the church and the elimination of the separate holding corporation. Corporation laws in most states made the unified organization now possible.

It has been said that no minister is able to make his own official board; rather he inherits it. But the wise minister does plan to shape the board into a democratic body. His influence may very well go back of the election. He has the responsibility to see that the

<sup>†</sup>American Church Law, Carl Zollmann, West Publishing Company, 1933, page 113.

## OUR 1942 BUDGET — HOW TO RAISE IT!

Let us take our Church Budget to Christ, facing our individual responsibility in the light of His Cross!

His spirit chal-

lenges us to make our giving far more than a nominal offering. It must have in it the red mark of sacrifice to show the depth of our loyalty and the devotion of our lives to His Kingdom. It must go far beyond mere "church dues." What does the Church really cost us?

Complete self giving is the standard of the Cross. Here is the secret of joyous, creative living! Let us make our gifts in the light and challenge of the Cross. Let us prepare ourselves spiritually for our Every Member Canvass that this annual event may be a true Kingdom victory! These are days of supreme challenge. What shall our response as Christians be?

*From "The Pilgrim" of the First Congregational Church, Portland, Oregon.*

meetings for election are properly announced and that the nominating committee does its work thoroughly. So long as other candidates are proposed, I can see no reason why the minister should not suggest eligible men and women for the various offices of the church. Once having seen their names placed on the ballot, he must accept the decision of the vote.

Today it is generally conceded that every church board should be elected with a rotary provision. That is that when a man's term expires he should not be eligible for re-election until a year has passed. The virtue of this plan is double. It trains more individuals for church leadership. Likewise, it breaks any tendency of one man to control the church for an in-

definite period of time.

The minister can see that the official board holds regular meetings. He may not be the chairman but he has the privilege of talking with the chairman to see that he has a proper conception of the function of the board and an agenda for this particular meeting.

Again, the minister can see that the officials are properly installed, ordained or consecrated in accordance with the provisions of the denomination. Once each year following the annual meeting, a Sunday morning should be set aside for this service. Some of the denominations provide liturgies for the occasion.

Church Management has published others.

(More Next Month)

# What Meaneth These Signs?

by S. Duane Ogden

*Here is a Lenten program which offers a new approach. The author who is the pastor of the First Congregational Church, Eureka, Kansas, planned a series of Lenten Vespers based on historic Christian symbols. In this article he lets us share the method.*

A SERIES of brief worship services planned around ancient Christian symbols was happily conceived and worked out by the minister in the Congregational Church, Eureka, Kansas. This grew out of an increasing interest in the use of symbols in worship and his desire to foster the awareness of the historic continuity of the Christian movement.

The insistence of those who shared in this experience and the considerable interest of others who have learned of it, suggests that some account of this unusual type of service ought to be made available to a wider circle.

For each of this series of Lenten Vespers a symbol was added to the altar panel. These two colored pictures were painted by the minister on six-inch squares of cardboard. As the central part of the fifteen-minute worship service planned around the idea represented, the symbol was briefly explained. The Scripture readings and prayers, as well as the meditation were planned and selected to carry out the symbolism or to harmonize with it.

The series began on Ash Wednesday and one service was held each week-day until Holy Week. Thirty-five symbols cover the altar panel, as shown in the picture, one for each day of the series, with one extra. The symbols, painted and fastened to the panel—one each day as the series progressed—accumulated in the arrangement according to plan. Those on the corners were put on first, then the panel was slowly covered, first alternating squares (checkerboard fashion) and finally by filling in the blank spaces. This helped to give the partially complete board a more balanced appearance than if it had been filled row by row. Note also that the middle row of symbols (horizontally) is composed of figures having reference to events in the life of Jesus. Those in the row just below refer to the relation of the Christian to Christ. Many of these symbols could not be found pictured as here shown, and had to be drawn without copy.

Very briefly explained, beginning with the top row as pictured and moving left to right, the symbols represent:

## Top Row

*The Three Nails* which fastened Jesus to his cross symbolize his passion, (Mark 15:22-28). The incidence of the number "3" of anything in Christian symbolism may be assumed to refer to the trinitarian conception of God, and it is so interpreted here.

*The Sheaf of Wheat* symbolizes the harvest of souls, (Matthew 9:36-38); also the harvest of any man's sowing in life, that is the natural and inevitable results of one's manner of living, (Galatians 6:7); and the final harvest when the wheat shall be separated from the tares, (Matthew 13:30).

*The Lamb of God*, who taketh away the sin of the world, (John 1:29); the triumphant, conquering lamb, slain from the foundation of the world, who reigns eternally, (Revelation 5:12, et al).

*The Greek Letter Chi*, initial for Christ, was used by the early Christians under persecution as a code sign, found in the catacombs, (Hebrews 5:1-10). Preserved, though not generally so understood, in the abbreviation "Xmas."

*The Ship* has been used from early times (originally a much simpler type of vessel) as a Christian symbol of the church; also representing salvation. In the latter connotation there is assumed to be some reference to the ark built by Noah, to escape, with his family, the engulfing flood in which the wicked human race perished, (Hebrews 11:7). Maritime peoples such as the Scandinavian Christians and some sea-faring early New Englanders were fond of this symbol and pictured it in their churches, as the ship was associated in their thought with the preservation of life since it was their principal means of livelihood. There may also have been some suggestion of venturing into the unknown on faith, as the mariner does and as the Christian must do in life and death.

*The Seven-fold Candelabrum* employs the perfect number "7," doubtless tracing back to and receiving its sacredness from the lunar week, ending with the holy Sabbath, held sacred by many ancient peoples for rest and worship, (Hebrews 4:4-11; Revelation 1:20; 2:1, et al).

*Double Monogram*. The large letters, Chi and Rho are the first two letters in the name "Christ" in Greek, hence it is a symbol of the Christ. The smaller letters, Alpha and Omega, the first and the last letters in the Greek alphabet, together symbolize the eternal Christ. The "Alpha and the Omega," the first and the last, the beginning and the end, (Revelation 1:8).

## Second Row

*The Tables of the Law* represent the law of God, of which the Decalog, inscribed on tables of stone, has always been the type (Exodus 31:18).

*The Lamp*, symbol of enlightenment, in the Christian tradition refers specifically to the word of God, (Psalms 119:105).

*The Triple Cross*, or the three-fold cross, found in the catacombs, doubtless has reference to the trinitarian conception of God. As three distinct crosses, it is a variant of the cross, the principal Christian symbol, representing the atoning work of Christ, (Matthew 28:19).

*Conventionalized Rose*, the five divisions or circles around the center corresponding to the five-petaled wild rose, symbolizes the beauty of the Lord, (Psalms 90:17); also the Rose of Sharon, a term applied to Christ in the early church, (Song of Songs 2:1). This symbol is used as a rose window.

*The Hourglass* is the symbol of mortality, the brevity of human life, (Psalms 39:4-6).

*The Censer*, (incense burner) is the symbol of prayer, (Revelation 5:8). The burning of incense in worship derives from the ancient burnt offering, the savory odor from which was believed to ascend to God, bearing aloft the worshipper's prayers.

*The Balances*, (Daniel 5:27), like the plumb line, (Amos 7:8), symbolizes the judgment of God.

## Third Row

*The Star* stands for hope, specifically the messianic hope; also the nativity of Christ, (Matthew 2:1-10);

the morning star of salvation, newness of life, (Revelation 2:28).

The *Descending Dove* represents the Holy Spirit, who "descends" upon those accepted of God and called according to his purpose, (Acts 1:5, 8). The baptism of Jesus by John is recalled by this symbol, as the Holy Spirit is described as coming upon him as a dove descending, (Matthew 3:13-17).

The *Palm Branch* is the symbol of praise and triumph and recalls the so-called triumphant entry of Jesus into Jerusalem (Mark 11:8-10).

The *Cup* represents primarily the self-sacrifice of Jesus, the bitter cup of his suffering and death, (Matthew 20:22, 23). The struggle in Gethsemane is also recalled, (Luke 22:42).

The *Cross*, bearing the inscription "Jesus of Nazareth, King of the Jews" in Latin, Hebrew and Greek, (John 19:16-20). The initials: INRI stand for the Latin version of the inscription "Iesus Nazarenus Rex Iudorum."

The *Lilies* are familiar symbols of the resurrection, (Mark 16:6). They represent also the belief in personal immortality (the apparently dead bulb sends forth new and surpassingly beautiful life, which has always been to men an intimation of life after death).

The *Cross and Crown* together symbolize the Lordship of the eternal Christ, (Hebrews 12:2; Philippians 2:9-11; Revelation 11:15). There is special significance in the cross and crown being together, as this is no ordinary crown, but one won by way of the cruel cross, (Hebrews 12:2).

#### Fourth Row

The *Keys* on the shield are symbols of the unerring recognition of the Christ of God, typified in Peter's confession, (Matthew 16:13-20). It was upon this recognition and confession that Christ's church is built. The symbolic keys represent the keys of life and death, or the right to unlock and lock the gates of heaven and hell, possessed by the church.

The *Vine* represents the relation of the Christian to his Lord, Christ, source of his life, (John 15:1-8). Christ is the vine, his disciples are the branches, dependent upon him for life and strength and dead when cut off from him.

The *Anchor*, symbol of faith and hope, by which the Christian is held secure in the tempests of life, just as a ship is held by its strong anchor, (Hebrews 6:19).

The *Lyre* stands for praise, worship, (Psalms 33:2).

The *Bunch of Grapes* represents the fruit of the Christian life which is to be productive of service of God and man, (John 15:4, 5; Matthew 7:16).



The Interpretation of These Symbols Will Be Found in the Accompanying Article

The *Torch*, being borne forward, is the symbol of the gospel, the good news brought by Jesus concerning the grace of God. Outside the Christian tradition the torch symbolizes light, especially the light of truth or knowledge. The gospel is to the Christian the saving light of truth, (Luke 2:32).

The *Evergreen Tree*—the tree of life, because it remains green while other trees appear to die (shed their leaves) is a token of immortality. Hence its traditional planting in cemeteries, (Genesis 3:22; Revelation 22:2, 14).

#### Fifth Row

Three *Inter-locking Circles* within a circle form an ancient symbol of the Trinity. Each of the three major functions of God, perceived or experienced by men: God the Father, Creator; God the Son, Savior; God the Spirit, the abiding presence and power, is conceived as inter-locked with and overlapping each of the others, as in the figure, and all are one as symbolized by the enclosing circle, (II Corinthians 13:14).

The *Open Book*, the Holy Scriptures containing the clear, revealed Word of God, accessible to men, eternally valid, (Matthew 24:35). The initials VDMA stand for the Latin version of "The word of God endureth forever," *Verbum Dei Magnus in Aeternum*.

Twelve-fold *Candelabrum* represents the twelve apostles, (Luke 6:13). Various of the individual apostles, also, have been referred to by symbols, as:

Winged Lion, Matthew, Flying Eagle, John. Revelation 4:7 may refer to the four evangelists, Matthew, Mark, Luke and John.

*Monogram*, (Iota, Eta, Sigma) stands for the name "Jesus" in the Greek. The letters have been commonly mistaken for Latin letters, IHS, representing variously: "Iesus Hominum Salvator," (Jesus, Savior of Men), "In hoc [Cruce] Salus" (In this [Cross] Safety), "In hoc signus" (In this sign [Conquer]). This is one of the most often used symbols, yet widely misinterpreted.

The *Fish* symbol, found in the catacombs represented Christ, strange though it appears to any unacquainted with the facts. The Greek word for fish formed an acrostic of "Jesus Christ, Son of God, Savior" in Greek. Each letter forms the initial letter for one of the words in the Greek ascription "Iesus Xristos Theo Uios Soter" (Jesus Christ, Son of God, Savior).

The *Gammadion*, formed of four Greek letter Gammas arranged as a cross. The Greek letter Gamma (Γ), is shaped like a carpenter's square, suggesting a corner; thus the symbolism of Christ as the "Head of the corner," (Matthew 21:42).

A *Variant of the Cross*, one of many forms of the chief Christian symbol, is the last figure on the panel.

Each symbol is encompassed by a circle, the emblem of eternity. This feature, common to all of the figures, gives them a certain uniformity in the collection.

## Computing the Minister's Income Tax

**A**S a citizen the clergyman is subject to the Federal income tax the same as every other individual. The income tax statement must be filed with the Department of Internal Revenue before March 15. The tax for an unmarried person starts when the annual income is \$750; for a married person the tax starts on an income of \$1500.

In computing his income the clergyman will begin with his stated salary. To this must be added any fees received for weddings, funerals, lectures or literary work. Gifts which may be received by the clergyman in acknowledgement of a pastoral service must be added to find the total gross income.

Section 22, Regulation 103, of the tax provisions states that the rental value of the clergyman's houses and appurtenances thereof are excluded from gross income.

A new and very much simplified income tax statement has been provided for persons who have incomes of not more than \$1500 when single and \$3000 when married. This is known as form 1040A. A table on the back of this form makes it easy to compute the amount of tax in a very few minutes. We recommend this form for ministers whose incomes are \$3000 or less. If the income is greater there is no other choice than to use the rather complicated form known 1040.

Many ministers will raise the question regarding deductions for expenses incurred in their profession. Of course the clergyman is entitled to the same deductions for dependents as every other citizen. But many ministers have the entire expense of their automobiles for parish work; they buy stationery, pay postage, etc., which most men in business or profession charge off as expenses. They make generous contributions to the church, Red Cross, community drives and colleges. Are not they entitled to exemptions for these expenditures?

If form 1040A is used in reporting these questions need not concern one. A general deduction of 10% is made in computing the tax. The individual claims no specific exemptions as they are included in this. If form 1040 is used the various items for exemption must be listed.

Contributions to recognized charitable and religious organizations may be deducted from the gross income up

to 15% of the total income.\* A portion of the expense of the minister's automobile, when he pays it, may be deducted from the gross income. When used on parish work it is definitely a deductible expense item. When used for personal pleasure or convenience it is a personal charge and the expense of the upkeep cannot be deducted. The clergyman who uses form 1040 may list what he considers a fair proportion of the upkeep as expense. The same would probably be true with other items which are normally charged against business. It is interesting to note that the subscription cost of a distinctly professional magazine, such as *Church Management*, may be deducted from income.

No clergyman seeks to defraud the government. At the same time he is entitled to the deductions and exemptions provided by the law and his government expects him to take these. The tax will lay a heavy burden upon preachers. They must share the sacrifices with other citizens.

One part of the law we consider definitely unfair and it hits clergymen severely. Children who reach the age of eighteen are no longer dependents. Most clergymen wish their children to enjoy college educations. This is the usual age for entering college. The financial burden is heaviest during these years. Just at the time when the child becomes the greatest financial burden the income tax law declares that he is no longer a dependent. We urge that our legislators consider changing this age in amendments to the law. It could be changed to have the exemption cease at twenty-one years of age or at any time earlier when the child becomes gainfully employed.

### SOUND FILM MAKES A SPLENDID LENTEN FEATURE

Many churches, schools and clubs will feature during the Lenten season the motion picture "Journey to Jerusalem." This is an actual photo reproduction of Maxwell Anderson's play of the same name. You see the curtain rise for each scene, listen to the same dialogue, and see the same actors as those who witnessed the Broadway production.

The story of the play is concerned

\*Gifts made to needy individuals are not entitled to exemption. Nor are gifts made to political or so called "lobbying" organizations. The latter would include the Anti-Saloon League, the Anti-Cigarette League, societies promoting prohibition or the League to Enforce Peace.

with the incident in the life of Jesus when he made the journey to Jerusalem with his parents. According to the play it is at this time that the young Jesus comes to a realization of his divinity.

Commendations of the play have poured in upon the producer. Many see in it the first attempt at an entirely new method of movie technique. This is the theater play with the same actors and setting. The only variations are in the close-up, distant and angle shots which add to the appeal of the production.

The play is so well done that it receives the approval of dramatic critics. At the same time the subject is treated so sympathetically that it has an added appeal for the men and women of our churches. If interested drop a line to Theatre-on-Film, Inc., 1619 Broadway, New York City.

### FIRST ENGLISH LUTHERAN CHURCH

Austin, Texas

The illuminated cross which appears on our front cover is on the tower of the First English Lutheran Church, Austin, Texas. This church was organized in 1936. Fred W. Kern who came to it from Houston is the only pastor the church has had. Now with a baptized membership of approximately four hundred, and a building the architecture of which follows the Spanish mission style it is doing splendid work in this growing city of the southwest.

The church has installed a complete air conditioning system which operates both winter and summer. The cross, shown on the cover, is of the neon type. It is controlled by a time switch and nightly carries the message of the permanency of the Christian faith.

### CHRISTIANITY HAS NOT FAILED

A grocery clerk, reading the New Testament for the first time, said to me, "This never happened." But it *did* happen! Read! Another says, "It doesn't work. It has failed." Said the would-be modern clergyman in *Father Malachy's Miracle*, "People nowadays won't listen to the old style sermon. My church would be empty. This is the twentieth century, Father." "Yes," replied Father Malachy, "but the human soul is the same. . . . People aren't tired of the old Christianity, Mr. Hamilton. They have never found enough Christianity in the world to be tired of." No, Christianity has not failed. The real thing has almost never been tried. From *What Use Is Religion?* By Elmore M. McKee; Charles Scribner's Sons.

# Progress Through Cooperation

*Here is the story of an advertising campaign, unique in religious history, which is selling the church publishing houses to the ministers and church members.*

A SILENT voice has become articulate, a usually reticent section of society has stepped up to the podium to speak its piece . . . the religious denominational publishing house.

Through the auspices of the International Council of Religious Education—Publishers Advisory Section—twenty-eight different denominational publishers have joined forces for one astounding purpose: to make their own churches loyalty conscious.

To the uninitiated layman this might sound entirely unfounded and superfluous. But the old adage that "blood is thicker than water" has been losing weight in denominational publishing house circles lately. The Joneses were forgetting the Joneses, the Smiths were

equally indifferent to the Smiths!

Representatives of some of the larger denominations began airing their views about the situation before other large denominational representatives . . . at first with veiled innuendoes and then more openly when they discovered that their problems were virtually the same.

Finally, at a meeting of the Publishers Advisory Section held in Chicago, early in February, 1941, a proposal was made that the council take space in some of the leading interdenominational publications to run "loyalty copy" that would play up the logic and importance of churches supporting their official publishing houses.

An advertising committee was appointed consisting of a Baptist and a

Presbyterian, Herbert F. Osteyee and John C. Ribble, and most of the leading denominations or bodies agreed to go along on a pro rata basis of participation, costs to be apportioned according to total church membership. Experienced advertising counsel was engaged, George Moll Advertising, Philadelphia, to prepare a campaign of at least nine advertisements along the lines indicated by the committee, and arrangements were made to have the advertisements electrotyped for use by the different denominations in their own publications as well as to assist the work of awakening a sense of loyalty.

Right here it is interesting to note that the words "loyalty" and "denomination" are never mentioned in the text. Instead, the publishers have chosen the less obvious, more forceful indirect approach to the problem. Besides there are some church groups

**Get behind the plow!**  
The work of educating the members of the church is a task that is as old as the church itself. It is a task that is as important as the work of the plow. The work of the plow is to prepare the soil for the seed. The work of the church is to prepare the heart for the word. The work of the church is to prepare the heart for the word. The work of the church is to prepare the heart for the word.

**The Family Spirit**  
The family is the basic unit of the church. It is the family that is the foundation of the church. It is the family that is the foundation of the church. It is the family that is the foundation of the church. It is the family that is the foundation of the church. It is the family that is the foundation of the church.

**Above and beyond "OUR DIREST NEED"**  
The church is the body of Christ. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church.

**"You folks should know each other!"**  
The church is the body of Christ. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church.

**Millions like these have never been to Sunday school!**  
The church is the body of Christ. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church.

**ASK YOURSELF: "Are we getting round pegs for square holes?"**  
The church is the body of Christ. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church.

**It took years to grow . . .**  
The church is the body of Christ. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church. It is the body of Christ that is the foundation of the church.

**PROGRESS THROUGH COOPERATION**

The Advertisements Tell the Story of Cooperation

which do not care to have their organizations referred to as "denominations."

In the nine advertisements that were prepared, the reader's attention is first attracted to an appealing photographic-type of illustration and an interesting headline which often seem to have no connection with the subject. Then through clever manipulation of the text, the message leads into a convincing selling talk to point out the advantages churches gain by patronizing their official publishing houses.

According to the Associated Publishers, there are good reasons why each local church should buy its teaching materials from its own publishing house. The basic one, which incidentally finds timely expression in its anti-theatrical by-product, "War," in the opening advertisement, emphasizes the all-out need for "spiritual" rearmament in the world of today. Here the publishers see a challenge to all the churches to mobilize their full denominational resources to this end; to use the periodicals and lesson materials of their own publishing houses for most effective Christian teaching; and to cooperate in the organized program of spiritual education through these recognized non-commercial channels. The appearance of this opening advertisement was well-timed to follow closely on the Roosevelt-Churchill sea talks and the spirited press discussion of an all-out need for arms and engines of war. It reads as follows:

"Above and Beyond 'OUR DIREST NEED' . . . Like some sinister monster, whose foul, tentacled body has reached out to ensnare everything in its venomous grasp, war grips the nations of the world. This outrageous onslaught of hate emphasizes the tragic absence of love. If the hearts of men were filled with Christian love there would be no war, no fear for the future.

"The need for Christian teaching overshadows the 'dire need' for guns and planes and ships! Spiritual rearmament is the real challenge that America and the world must face. It presents a mandate to the national organizations of the various churches to mobilize all their resources for one supreme effort—to extend his kingdom. It also calls for the local church to accept its share of the responsibility.

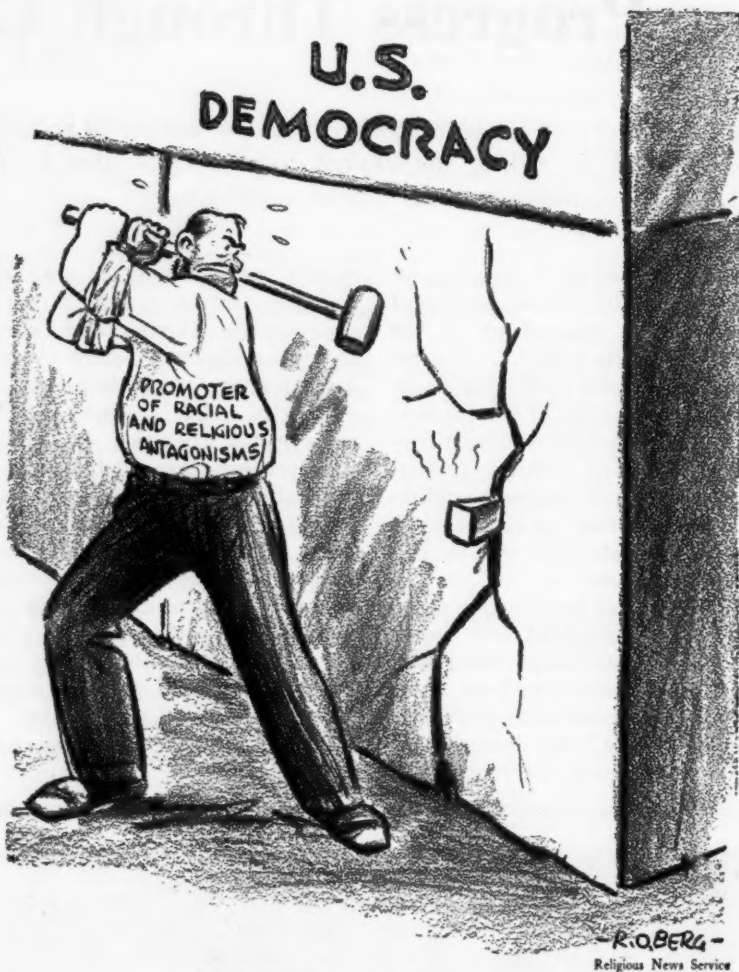
"The full cooperation of your church is essential. Use the periodicals and lesson materials of your official publishing house. Utilize to the utmost its specialized educational facilities. In this way you will bring specific benefits and emphasis to the teaching in your own church, and you will be helping to collaborate with the other churches in your group toward an organized program of spiritual rearmament.

"This is a joint message from twenty-eight members of the Publishers Advisory Section of the International Section of the International Council of Re-

ligious Education, for the purpose of promoting full cooperation between individual churches and their own publishing houses."

Other advertisements to appear are "Harmony, Or"—picturing a gowned children's choir; "The Family Spirit"—showing a typical American family; "It Took Years to Grow"—depicting an aged fruit tree; "You Folks Should Know Each Other"—illustrated by a friendly introduction scene; "Sacred Trusts"—employing the picture of a wedding ceremony; "Millions Like These Have Never Been to Sunday School"—showing a group of appealing children; "Ask Yourself: 'Are We Getting Round Pegs for Square Holes?'"—making use of a picture of a pastor in a thoughtful mood; and "Get Behind the Plow," picturing a farmer plowing.

With such introductions to the subject matter the series of advertisements runs its course, building up reason after reason for establishing a closer fellowship between the churches and their official publishing houses, all set forth in a way that should at least give church buyers "food for thought."



SPLITTING THE CORNERSTONE

What the final outcome will be in changing the buying habits of the far-flung churches can hardly be prophesied at this time. However, if war bonds and stamps can be sold by the government through making the people of the United States loyalty-conscious, there is every reason to believe that the publishing houses of the closely-knit denominations ought to be able to sell more of their Christian teaching helps by the same tactics.

"Progress Through Cooperation" is the slogan to which the Associated Publishers pin their hopes. To this they append, "You Need Your Publishing House, Your Publishing House Needs You," and thus rests their case.

#### OPPORTUNITY

The fairy Opportunity  
Knocks at so many doors  
She can but linger fleetingly  
At mine or yours.

And if we wait to draw the blind  
Or challenge, "Who goes there?"  
Her wings beat skyward, and we find  
But empty air.

# Motion Pictures Build the Mid-Week Service

by Russell T. Loesch\*

SINCE the last World War the outlook of the American people has changed to such an extent that many pre-war methods have been cast away. Among the discarded attitudes is the feeling of a need for mid-week religious meetings. This has gone so far that people have the impression that all the religion they need can be procured in a one-hour period of worship on a Sunday morning. The humanism of the post-war era gave people the feeling that they were so great and God-like they needed no discussion of the eternal verities; they themselves were purveyors of those qualities.

This turn of events has become a great problem. Many of our churches have eliminated the mid-week meeting entirely or have attempted to replace it with certain inducement types of meetings which endeavor to wheedle people away from the secular pursuits. The result has been a desultory attendance of the faithful few who least need the influence of the church. Some groups have tried to maintain the "old time" religious approach with the prayer circles where the faithful voice the prayers in the same intonation week after week. This is not intended to cast aspersions on this type because it has been the origin of many of the most powerful influences. But this program has no attraction for those outside the faithful circle. They shun it with a contempt.

With this condition in mind a new approach to maintaining the worth of the mid-week meeting was indicated. In looking over the various films available for use in a Bell and Howell silent projector, the author found few with a real approach to the problems which face the modern situation. After much consideration the "I Am the Way" series was selected to assist in a study of the life of Jesus. Early in December a background of the prophetic approach to the coming of the Messiah was presented. After this introduction the first film used was "Streams" which is obtainable through the Y.M.C.A. Motion Picture Bureau. It is the simple story of a stream beginning as a mere trickle flowing forth until it bears the burdens of the world's commerce upon its broad bosom. This philosophical approach gave the setting for the story

of Christ. Following this picture the twelve reels of the "I Am the Way" series<sup>1</sup> were presented. The story of the birth of Jesus was followed with reels presenting in chronological order the steps of the master. The series was suitably climaxed during Holy Week with the resurrection story.

Each week the method of presentation was much the same. A brief worship service with hymns and scripture related to the subject was followed by a verbal presentation and commentary for better understanding. The picture of the evening was then shown with a period of discussion giving the members an opportunity to clarify moot points.

The mid-week meetings, now called Christian Life Forums, took on a new spirit. The attendance increased sixty per cent and the people obtained a better view of the work of the Christian church as they walked with the master through the scenes and activities which they had so often discussed. For a time at least, they participated in the action and were not mere onlookers just talking about the life of Jesus.

This series of films has been taken from the presentation "King of Kings." Its message is lavishly displayed because of the "Hollywood" touch. The material is quite literal, but it leaves room for interpretation. The condition of the films is not too good. With a guarded use, however, they can serve as a valuable manner of introducing the idea of a visualized religious approach.

In the second year a distinct need for a more personal approach to the problems which face the Christian church and its members became evident. A search was made for a set of films which would present the various problems in a way which would awaken a greater consciousness of the church's place in the world of today. The "Human Relation" series<sup>2</sup> containing excerpts cut from the various Hollywood productions offered a real means of education. These have a great number of faults when used for religious purposes but nevertheless it was felt

that an experiment was worth while. The problems selected were: Propaganda and Mob Violence; Marital Relations and Divorce; Juvenile Delinquency; and Living Victoriously. Using these topics as guides it was decided that one month should be spent on each. The Sound films from the "Human Relation" series were selected which would elucidate the problems.

The first month was devoted to the subject "Propaganda and Mob Violence" using scenes from the photoplays: "Black Legion" (violence sequence); "Fury" (governor sequence); "Life of Emile Zola" and "Hit and Run Driver." The prime purpose of the discussion was to point out the various misinterpretations and false purposes of propaganda and mob action where the real facts were hidden or distorted, and the Christian value of the individual is forgotten. The manner of presentation was virtually the same as in the previous series. A worship service, followed by a verbal interpretation of the problem, the showing of the film, and a discussion. Several heated discussions followed these meetings and the question always kept uppermost was that of a Christian's view in similar situations.

The second month was devoted to the topic of "Marital Relations and Divorce." Since one of the great problems of the area is that of divorce this topic was timely. As the pastor had been presenting all the topics a new voice was introduced to give a different approach. A lawyer from the congregation presented the problem of divorce from the legal standpoint. This clarified the points of law involved in cases of divorce and offered more chance for discussion. The Christian attitude was pointed out by the pastor and an approach to the various problems of marriage was considered. The films used were taken from the photoplays: "Splendor"; "Wednesday's Child"; "Wife, Doctor and Nurse"; and "Woman Against Woman," which illustrated the problems of modern marital relationships and the vicissitudes of marriage.

Because much of juvenile delinquency is based upon broken homes and divorce the third month was a study of its causes and problems. Outside authorities provided worthwhile contributions to the mid-week meetings.

\*Minister, First Congregational Church, Lake Worth, Florida.

1. Y. M. C. A. Motion Picture Bureau, 347 Madison Avenue, New York City; 19 LaSalle Street, Chicago, Illinois; 351 Turk Street, San Francisco, California. Cost: series, \$23.00; single, \$2.25.

2. Commission on Human Relations, Progressive Education Association, Rockefeller Center, New York City; J. C. Wardlaw, University System of Georgia, 223 Walton Street, N. W., Atlanta, Georgia. Cost, \$1.50-\$3.50 per day.

A judge of a juvenile court presented his angle. Another week, a chief of police described modern methods of crime detection and prevention. These outside approaches along with the presentation of the stories of the photo-plays: "Dead End"; "Devil Is a Sissy"; "Captains Courageous"; and "Wild Boys of the Road" gave a much greater understanding of the underlying causes of delinquency and how this problem could be faced both by the church in particular and society in general.

The last month we considered those who had lived victorious lives in the face of difficulties. The pictures used were "Arrowsmith"; "Story of Louis Pasteur"; "White Angel"; and "Men in White." These were primarily stories of the advance of medical and scientific aids. They told graphically the power of personalities given to lives of service.

The average attendance at these services was over 50 each week. The free will offerings covered the cost of presentation and the general feeling was one of having found a better understanding of the problems which face Christian individuals. These have not always been considered the church's problem since so many of the outside agencies have endeavored to solve them. In the last analysis the burden rests directly on the church since it has not always met them with tolerance and understanding nor tried to give the individuals involved a better understanding of the more abundant life.

The films of the "Human Relations" series are not the best since they have been edited primarily for a secular audience. There are some scenes which should be left out and others more important retained. The sound and picture quality varies as a result of cutting the films from the 35mm. size to the 16mm. size. On the whole, if carefully selected and previewed, they can be used with great worth. The reels are of short duration and to the point. Only one problem is presented which simplifies the discussional approach.

The experiment of using modern methods to revivify the mid-week meeting has proven itself worthwhile and offers a great opportunity to awaken apathetic consciences and bring the church to a vital outlook upon the problems of the modern world. It is not a method which can be used as a substitute for hard work and careful preparation for the meetings, but it is worth the extra effort which must be expended. Let us keep experimenting with available films and demanding a better type for these programs. Thus

## The Church and Black-Outs

FROM several quarters we hear of preparations of churches for "black-outs" in case of air raids. The instructions issued by the Church Emergency Defense Committee of the Los Angeles Church Federation are so inclusive that we reproduce them herewith. They will give constructive ideas to the churches of your community.

### CHURCH AND DEFENSE

**Regarding Night Services**—According to the last word night meetings are permissible providing black-out regulations can be observed. People should be warned of the dangers and inconveniences of being away from home during black-outs or raids and that they attend meetings at their own risk. Black-out regulations will be strictly enforced which means no lights, no driving except as specified by the authorities. It is recommended that churches proceed as normally as possible in view of the above. Vesper services are recommended as a substitute for night-meetings until conditions become more certain. Adjusted hours of services may be desirable due to changing working hours. Churches should be open for prayer and pastoral counselling during daylight hours.

**Black-out Arrangements**—Churches should develop plans for black-outs and air-raids immediately covering (1) procedures in case of a black-out while a meeting is in progress. Persons in attendance should probably remain at the church unless within walking distance of home. Black-out rooms should be provided. Avoid panic or hysteria. Get the audience to relax, laugh, visit or "go on with the meeting." (2) In case of air-raid, the same as above, whether day or night, except have an air-raid shelter-room designated, if possible. Use concrete basements or protected inside rooms. Make advance arrangements for ushers, monitors or wardens who will be instructed as to duties in the event of black-out or air-raids while meetings are in progress: (a) as to their stations in the building, (b) handling the crowd to avoid panic, (c) control the lights, (d) responsibility as to initiation of entertainment to prevent panic, (e) in case of fire, including calls for fire-fighting equipment or ambulance service, (f) first-aid workers—use Boy Scouts.

Pastors or church boards should make

we can bring people to a better idea of following the master in reality rather than in a dreamy placidity.

arrangements at once for the protection of the employed staff, including black-out and air-raid shelter-rooms.

Churches on busy streets might arrange waiting or rest-rooms to accommodate people caught in black-outs or raids. This would necessitate attendants on duty. All churches should prepare to make their buildings available in the event of emergency.

### URGES TAXATION OF CHURCH PROPERTY

Mr. Jesse B. Hornung of Portland, Oregon, believes that real estate owned by churches should be taxed. He has been a pioneer in the effort to secure legislation to that effect. His latest effort is the preparation of a form of request for use in the churches of Multnomah County, Oregon.

There is a growing feeling that increased taxation in the United States cannot escape the churches. Many Christians have the conviction that the acceptance of tax immunity implies a relationship between church and state which is not desirable. If the churches reach this conviction and express a willingness for taxation it will be much better than accepting it reluctantly.

Perhaps you can use Mr. Hornung's form.

#### Declaration of Request

Whereas the separateness of church and state is of the intrinsic nature of true Americanism; and,

Whereas taxation remission to religious bodies is of the nature of union of church and state; and,

Whereas the Ecclesian\* Church in the United States cherishes, upholds, and defends the ideals of Americanism; and,

Whereas First Ecclesian Church in Multnomah County, Oregon, is the owner of real estate in said county, same being officially designated as non assessable; and,

Whereas said named Ecclesian Church, on one certain condition, is willing to pay taxes on said real estate;

Therefore, First Ecclesian Church in Multnomah County, Oregon, asks that legislation be enacted by the State of Oregon taxing all real estate in the State of Oregon that is not of governmental ownership.

\*A general term. In presenting the petition the name of your own church should be substituted.

## How Will the War Affect Church Loyalty?

THE best method of reasoning is that in which we draw our prophecies from experiences of others in situations similar to those in which we find ourselves. If the experience of the English churches offers a basis of study our American churches will find the period of the war characterized by stability in finance, loyalty on the part of the congregation and a growing spirit of Christian brotherhood among the various religious denominations.

The British and Scottish missionary societies have carried on their work despite the war and the contributions to this missionary work have persisted to a remarkable degree. Both the Baptist and Congregational churches in England have found it possible during the months of war to raise large sums for extension and evangelistic work.

Where bombings of churches have taken place there has been cordial co-operation between the various branches of the church. Free congregations are worshipping in the buildings of the established church. Brotherhood has been on the ascendancy.

Perhaps we Americans will prefer to reason from the experience of our Canadian brethren for their situation during the months of war probably parallel our own more closely than the English churches. Like the United States the Dominion of Canada has seen great industrial expansion. There is a high ratio of employment and family incomes are good.

In the *United Church Observer*, the official paper of the United Church of Canada, for January 1, 1942, we find an interesting comment regarding the financial situation in the church. The editorial finds that there has been an increase in church giving. That increase, however, is not in proportion to the increase of national wealth. It states specifically:

"The receipts for the Missionary and Maintenance Fund are \$18,000 in advance of those received on the similar date a year ago. This marks a turning point in the givings to the church and is to be welcomed. Yet the increase is not at all proportionate to the prosperity of our people."

This writer feels that the churches of the United States will have experiences somewhat parallel to that of the Canadian Church. There should be a steady increase in attendance, checked by two factors. One is the seven day week which has become the basis of work for many war material manufac-

turers. The second is the necessary restriction of tires which will have the tendency to limit the mileage of the family automobile.

The second factor, that of limiting automobile tires, may prove conducive to church attendance. Will it not be the extended Sunday trips which are abolished while the short trip to the church carrying a car load of passengers is encouraged?

On the whole it would seem that the churches have a better set-up for normal activity than most lines of commercial activity.

### CHURCHMEN ORGANIZE FOR 'CHRISTIAN PEACE'

Chicago—The Ministers' No-War Committee and its affiliates, the Churchmen's Committee for Peace Through Mediation, have decided to reorganize, according to President Albert W. Palmer of Chicago Theological Seminary, chairman of the ministers' committee. The new name of the organization, which has more than 2,000 Protestant ministers among its membership, will be "Churchmen's Committee for a Christian Peace."

### CHURCH INVESTS FUNDS IN DEFENSE BONDS

Asheville, North Carolina—The First Presbyterian Church here has postponed plans calling for the enlargement and modernization of its building and has decided to invest all funds on hand for the purpose in government defense bonds.

### CHURCHES DISCONTINUE GERMAN SERVICES

Fort Dodge, Iowa—German services in 130 Evangelical Lutheran churches in the Western Iowa district of the Lutheran Missouri Synod have been discontinued.

According to Ad Schwidder, head of the district, many of the members of his own congregation are of German descent.

But he added, "they're all loyal citizens and are proud to be Americans."

### MINISTERS ACT AS AIRPLANE SPOTTERS

Heathsville, Virginia—Ministers of all denominations in the Northern Neck of Virginia are giving active cooperation on observation posts of the Aircraft Warning Service.

These posts are operated twenty-four hours a day for the purpose of spotting

airplanes which fly over this section of Virginia. The Rev. Ryland O. Reamy, Baptist minister, is chief observer at the Heathsville observation post.

Other ministers in the five county area are working as local observers.

### YOUTH ANTI-WAR GROUP CHANGES NAME

Chicago—The Youth Committee Against War, in which a number of church-related youth organizations had been active, has changed its name, it was announced here.

Youth for Democracy is the new name of the organization and its present program is as follows:

"We shall concentrate our thoughts and efforts on problems of protecting the rights of minorities, race and religious discrimination, intolerance, preserving civil liberties, the rights of labor, alleviating suffering regardless of the cause, techniques of non-violent direct action, and bases of a just and durable peace."

### UNION CHURCH TO BE BUILT IN CANAL ZONE

New York—A church for all Protestant denominations, to serve the growing colony of workers stationed at Gamboa for maintaining the Panama Canal locks, will be built as soon as sufficient funds are obtained, the Federal Council of Churches announced here.

The new church will be the fifth sponsored by the Union Church of the Canal Zone. Episcopalians have joined seven other denominations fostering the Union Church. These are: Methodist, Presbyterian U. S. A., Southern Presbyterian, Congregational-Christian, Northern Baptists, United Presbyterian Church of North America and the Reformed Church in America. Union churches have already been built in Balboa, Cristobal, Gatun and Pedro Miguel.

### CHURCHES TO AID DISTRESSED JAPANESE

Los Angeles—Plans to aid distressed Japanese persons, who number about 40,000 here, have been adopted by the Church Federation of Los Angeles and the Fellowship of Reconciliation. The latter is an organization of pacifists from many denominations.

The plans include the opening of homes to evicted Japanese families, the loaning of cash until credits now frozen can be restored, the providing of employment in places less conspicuous than the vegetable markets and flower stands where Japanese have been accustomed to work, and the establishment of inter-racial religious worship and fellowship, as well as general emergency aid.

# Religious Program at Oglebay Park

*by William H. Leach*

**T**HERE are dozens of chautauquas, assemblies and summer conferences in this wide land of ours. They have been dedicated to general or specific religious purposes and have proven inspirations to those who seek their fellowship. The development we tell about in this article was not primarily founded as a religious institution. Rather it sought to aid the cultural and educational advantages of the great Ohio Valley community. The interesting thing is that in setting up the broad program religion just had to have a place.

The public character of this program started in 1926 when it was found that the last will and testament of Earl W. Oglebay left the property known as Waddington Farm to the city of Wheeling, West Virginia.

Waddington Farm has long been a landmark. It was settled by one Zachariah Sprigg shortly after the Revolutionary War. The name was given by a later owner in memory of his English home, Waddington Heath. When acquired by Earl W. Oglebay in 1901 it was a modern farm of 800 acres with sixty buildings. He made it an outstanding stock farm which was known for its splendid strains of Guernsey cattle, pure-bred Hackney and Suffolk horses, poultry and sheep. The farm under his guidance became a million dollar laboratory for agriculture experimentation.

The acceptance of a gift of this nature places heavy responsibility upon any city and it is little wonder that the city of Wheeling waited two years before making its decision.

In the interim, Mr. Crispin Oglebay, nephew of Earl W. Oglebay, had been busy studying the possibilities of making the estate the center of a program of education and recreation which would serve the wide and busy Ohio Valley.

The city accepted the gift and the responsibility for the physical operation and maintenance of the physical property is in its care. Mr. Oglebay then turned his attention to the creation of Oglebay Institute which is the sponsoring body for the program. It is supported by memberships, proceeds of Sarita Oglebay Russel Endowment Fund, special gifts and state and federal funds administered through the

agricultural extension division of West Virginia University.

The physical properties have been put in splendid shape for the purpose. The old mansion has become a museum, the barns have been converted into meeting houses and a theater. There are facilities for crafts, camping, nature study, drama and recreation. There is a splendid swimming pool, 75x165 feet in size and in addition a children's wading pool. There are nature trails and riding paths and an eighteen-hole golf course. There are cabins which can be rented at a modest price and a restaurant for those who wish to buy their meals. There is a caddy camp for the boys who work on the golf course. There is a music camp where amateurs have their opportunity and there is an amphitheater which seats 1700 people.

Activities at Oglebay Park are many and varied. With the exception of those which have our particular interest, we can give but a listing. In the souvenir booklet which describes all of the activities, we find these: camping area, picnicking area, winter program, arts-crafts department, visual aid program, camping program, music department, religious program, nature program, conservation, rural activities, golfing, riding, water sports, arboretum, swimming, dancing, Wheeling Symphony Orchestra, Wheeling Garden Center.

## Caddy Camp

While we are interested mainly in the religious program the work of the Caddy Camp is worth noting. We think it is unique. The caddies live in special cabins near the golf course. They have the benefit of fresh air, eat three good meals each day and are taught the crafts. A camping fee is charged but if a caddy fails in any one week to make sufficient money to pay that fee, the golf club makes up the difference. Any money left after the fee is paid is banked for the boys until the end of the season.

In contrast with this in earlier practice, the boys would leave home as early as four or five o'clock in the morning with little breakfast and scanty provision for lunch. They would walk two to six miles to the golf course. Then each one would have one or more trips around the golf course carrying a bag of clubs weighing twenty pounds or more.

## The Religious Program

As is true with all the activities held in Oglebay the proper local body is sought for sponsorship. The religious program is in charge of the religious activities committee of the Wheeling Ministerial Institute. At the present time the chairman of the committee is Simon Snyder, minister of Trinity Evangelical Lutheran Church, Wheeling. The features of the Oglebay Park religious program would probably fall under three heads. First would be the Easter sunrise service; second, the Sunday vespers, and third, the chaplaincy service.

The sunrise service is held in the amphitheater in the park, weather permitting. It is a Protestant program with the local ministers participating. As many as 2000 have attended this service. Last year the attendance was 1200. Impressive in music and devotion it has become a part of the church life of Wheeling.

The vesper services are held in the park during the months of July and August. Prominent preachers are brought to the park for these services. Those in the 1941 program included Bernard C. Clausen, John A. Mackay, Henry W. A. Hansen, William Bruce Wilson and Robert MacGowan. A budget of \$1000 is planned for these services. The churches of Wheeling make an initial offering of \$400. The balance is sought through free will offerings. A total of 7000 people attended the nine vesper services last season.

The chaplaincy service provides a permanent religious service during the camping season. The chaplain is usually a theological student selected because of qualities which appeal to the committee. He conducts in the various camps of the park. The report of last season shows that he led eight services in the caddy camp, ten in the Weir Cove girls' camp, three in the Marshall County High Camp and other services in others. He contacted all picnics held in the camp and offered his services. He took part in fourteen conferences. He has oversight of the technical arrangements for the vesper services. The ushering is under his supervision.

While the religious program is developed by the Wheeling Ministers' Association the committee has always had the fullest cooperation of all officials.



A Scenic View at Oglebay Park

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Religion has a very definite place in the park. There is friendly cooperation from all religious communities in the city.

Wheeling is proud of its park system. Oglebay Park is a hospitable place. Perhaps you should include it in your vacation plans. For \$1.50 per person the first night you can get a nice cool room in a cottage. Subsequent nights the cost would be reduced to seventy-five cents. If you want to play golf, there is a splendid course with a small green fee. Ten cents per person will give you tennis courts for one hour. Horses for riding are available at \$1.00 per hour on week days. Twenty cents admits you to the swimming pool. If you just want to rest, this is the place to break the long, tiresome automobile trip.

Preachers will want to look over this great social experiment which has found that religion is a vital thing in the cultural program of the community.

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#### INCOME TAX DEDUCTION

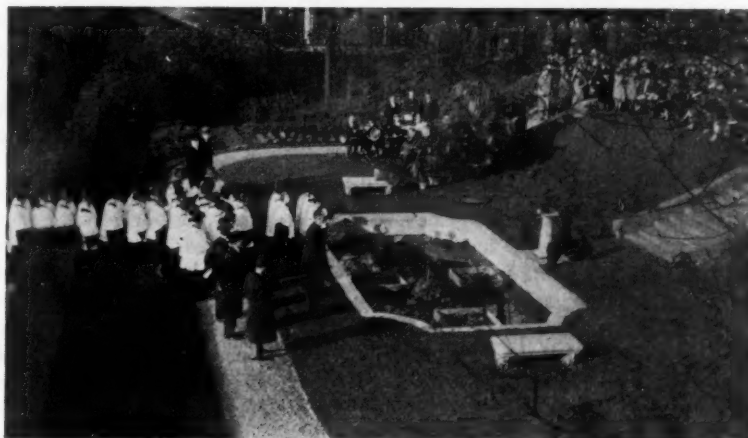
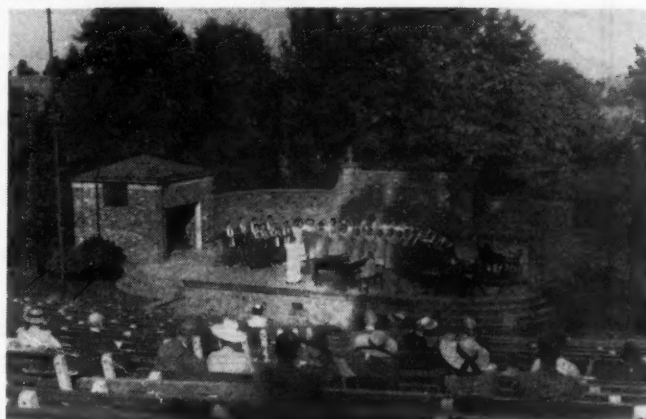
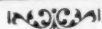
Cost of annual subscription to *Church Management* is a legitimate professional expense. Take advantage of this in filing income tax statement.

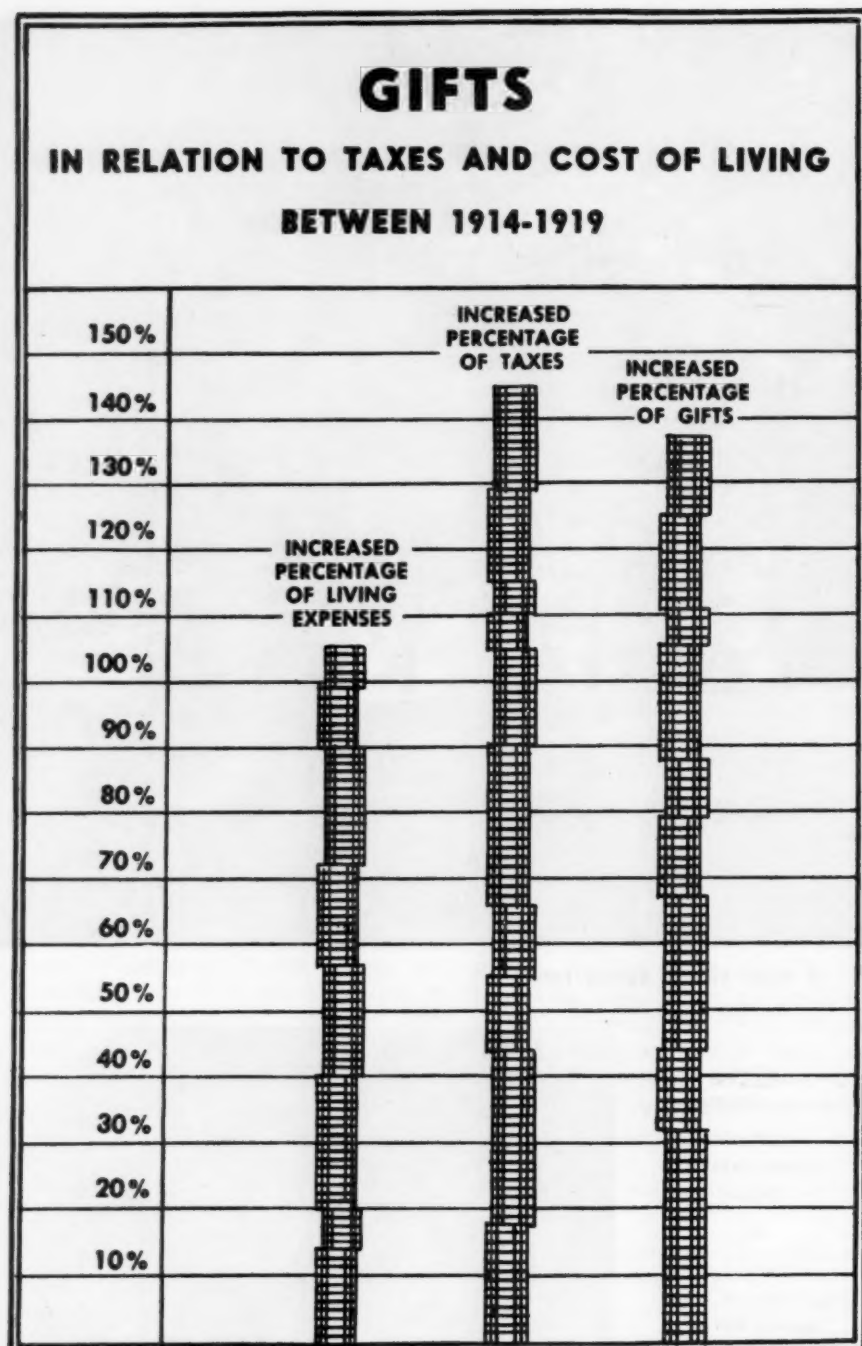


At Right:  
Sunday Evening  
Vespers



Below:  
The Traditional Easter  
Sunrise Service





## Increasing Taxes and Contributions

A STUDY recently released by Marts and Lundy, Directors of Financial Programs, answers the questions which many of us have been asking during recent weeks. How will war spending with the constantly increasing taxes affect contributions to churches, hospitals and charitable institutions? This study has been published in a little booklet entitled "Is

This the Time to Raise Money?" Copies of the booklet are available if you should desire one.

To secure as good a parallel as possible the period studied was that of the first world war. Between 1914 and 1919 living expenses increased more than 100%. The direct taxes paid by the citizens increased more than 145%. Yet with these additional drains upon their income the giving in the country increased 137%.

The second chart (shown on page 21)

gives a much longer view. The gifts which furnish the basis for the diagram are those which were made to regularly organized educational, religious and kindred organizations. The taxes are those paid by the individual for federal and inheritance taxes, and for state and local taxes. From 1909 to 1928 there was an almost constant increase in taxes. At the same time there was a constantly increasing amount given to these institutions.

If experience is of value in such a matter the months ahead should see increases in church income. They should be opportune months for the raising of funds to pay off church debts and for future expansion. There should be money for emergency and missionary funds.

During the period in which the Marts and Lundy study was made 424 people who represented organizations needing money were interviewed. 74.3% of these thought that the present is a favorable time to raise money. The booklet sums up the study in these words:

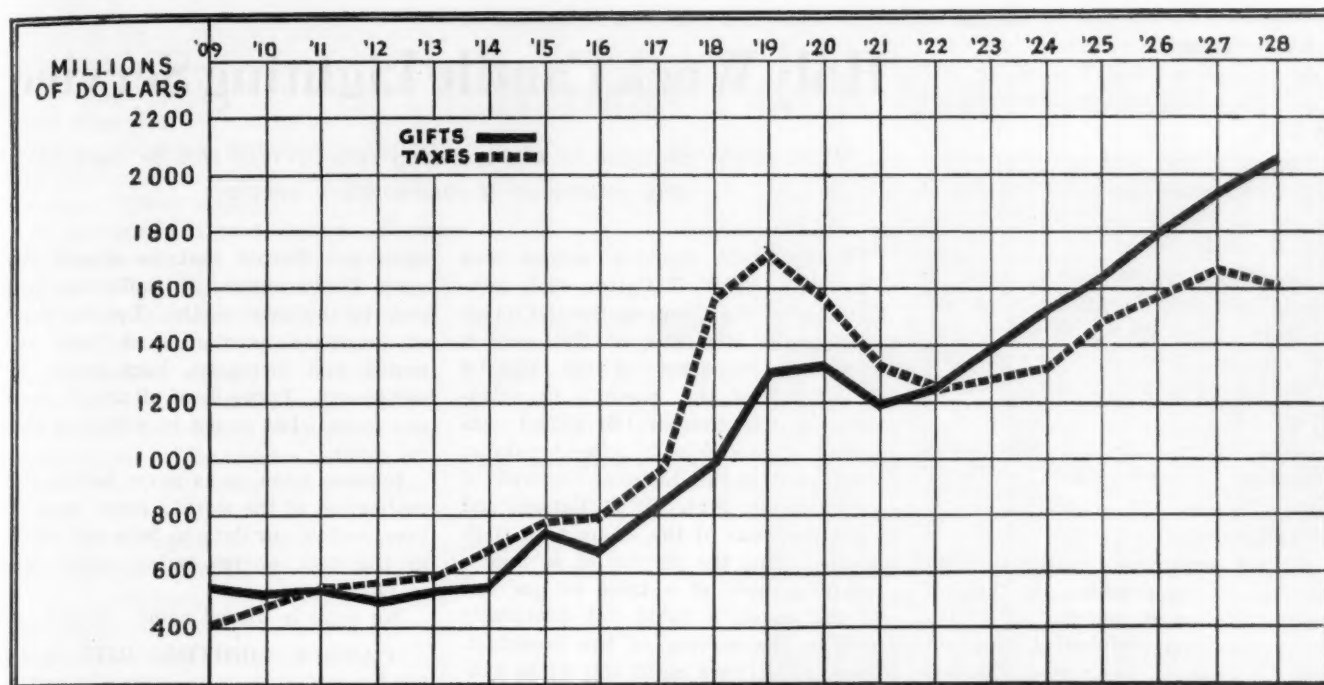
"The time to raise money for philanthropy is when the people have money. They are most certainly going to have money during the days ahead while such large federal expenditures are being made for war purposes. Wise leaders of colleges, churches, hospitals and service organizations will make vigorous plans to seek funds during this period."

### THE ONE TALENT

Last year a great composer and pianist walked on the stage to play one of his compositions for piano and orchestra. Before the first movement was completed, the audience was spell-bound. It was, without a doubt, a work destined for immortality, one that would inspire unborn generations just as Beethoven's music moves our generation.

I know that only a few can be Beethovens and Rachmaninovs. My mind goes back to Christ's parable of the Talents. Perhaps most people are ordinary individuals who possess but one talent. But even the humblest person can make a valuable contribution through honest labor and beautiful living. I know that an individual suffering under a physical handicap can sometimes do more good than an able-bodied person.

Thus, whether I prove to be among the few who are especially favored or among the many who possess but one talent, my highest privilege is to dedicate myself unreservedly to the service of God. From *Follow Me*, issue by Hazel Brownson; The Westminster Press.



This Chart Shows That Giving Increased With Rising Taxes

## Church Issues Press Manual

by H. L. Williams

*First Methodist Church of Evanston, Illinois, offers a plan for effective news publicity.*

I DON'T know how many organizations and societies are found in the busy First Methodist Church of Evanston, Illinois. I counted twenty-one but there are probably more. In addition there are the various administrative departments. Naturally most of these organizations and divisions have their publicity chairmen seeking to tell the story of their activities to the parish and the larger community. You see the problem right away. Dozens of press chairmen seeking publicity, each for his particular organization.

In an effort to secure adequate news coverage, yet to have the items released so synchronized that a better picture of the whole work would be shown, the church has, for some years, been experimenting with a suitable plan for handling the publicity. This study has been made under the direction of Professor R. E. Wolseley of Northwestern University. Feeling that the experiments showed the correct way to handle the problem the Church Board of Education last June authorized the preparation of a manual of instructions which could be placed in the hands of all press chairmen. This manual

is before us as we write.\*

### NEWS HAS A CENTRAL CLEARING

The first emphasis of the plan is that all news is brought to the church office which makes all the contacts with the newspapers. The manual has ten reasons why this is preferable to the method of each organization making its contact with the papers. These are:

1. It makes for impartiality in treatment of the newspapers.

2. It helps to avoid confusion, inasmuch as church and society editors of newspapers are obliged to deal with only one rather than with twelve or fifteen press representatives of the church.

3. It is welcomed by editorial offices, inasmuch as most newspapers are understaffed and cannot ferret out all this news themselves.

4. It helps to avoid duplication.

5. It helps to assure presentation of professionally acceptable copy to the press.

6. It puts the standing and influence of the church behind each organization's news, so that all receive the same consideration from the press.

7. It helps to assure constant and complete coverage, inasmuch as the church office can act as a sort of city desk and, in emergencies, remind press

chairmen when material is due.

8. It enables the office to be of special help to the press chairman who is new at the job, assuring his organization the same treatment by the newspapers as that accorded an organization represented by an "old hand at the game."

9. It helps to avoid disproportionate emphasis, inasmuch as the news of all organizations is presented at the same time and well ahead of deadlines.

10. It enables the church office to provide continuity from year to year, making it unnecessary for an organization to re-establish contact with the press each time there is a change of press chairman.

Multiple copies of the news stories are to be sent to the church office. The days of the week for their receipt for the various publications are specified. The church office supplies the publicity chairmen with carbon and duplicating paper so that it is easy to make the required number of copies.

### THE MECHANICS OF THE PLAN

The second part of the manual provides the mechanics. It gives instructions for effective news-getting and suggestions for writing the copy. It devotes some space to style. It tells when to use capitals and when not to use them. Inasmuch as most of our correspondents are weakest in the matter of style we are giving some of the instructions given in this manual.

### STYLE†

Good English usage is observed, with some modifications developed for journalistic purposes.

\*"Press Chairman's Manual," First Methodist Church, Evanston, Illinois. Issued by the Church Board of Education, 1941. A few copies are available from the Church at thirty-five cents each.

†Note that this is to comply with newspaper usage; not a standard for literary production.

### 1. Abbreviations

Hours are written: 7 p.m. or 2:30 p.m. (Note that unnecessary zeros are omitted.)

Months of the year are abbreviated only when accompanied by the day of the month, as: Jan. 15, 1943. (Note the "th" is omitted after 15.)

All thoroughfare words such as "road," "avenue," "boulevard," "street" are abbreviated when used in an exact address, as: 2400 Sheridan rd., 1900 Orrington ave., 333 Ridge blvd., 500 Church st.

Given names are not abbreviated. Therefore avoid "Wm.," "Thos.," "Jno.," "Chas.," etc.

### 2. Capitalization

Do not capitalize auxiliary nouns when at end of a name, as: "church" in First Methodist church, "university" in Northwestern university, "committee" in Finance committee, "department" in Junior department, "guild" in Junior guild. In Woman's Society of Christian Service, "society" is capitalized because it is not at the end of the name.

Do not capitalize titles when they follow the name. Example of correct usage: Harris Franklin Rall, professor of systematic theology.

Do not capitalize titles in lists of officers. Example: Mrs. Arthur E. Swanson, president.

### 3. Punctuation

Separate the parts of a date by commas, as: Monday, Jan. 31, 1944, is a future date.

Use a period with all abbreviations except government agencies, as: Y. M. C. A.

### 4. Titles

Use "Mr." only with the last name alone, as Mr. Green. When full name is used, omit "Mr.," as: Harold E. Green.

Use "Mrs." before the name of a married woman, whether last name only or full name is used.

Use "Miss" in the same way for an unmarried woman.

Avoid group titles, such as: "Misses," "Messrs." and "Mesdames."

When referring to a minister, use "The Rev." Never omit "the." Thus: The Rev. Arthur T. Clark. When first name and initials are not used: The Rev. Mr. Clark.

The third section of the manual deals with the subject: "When is it news and when is it publicity?" In it is a splendid analysis of the way to tell news and how to bring out the salient points. The fourth and last section under "For Further Work" list many important books on publicity which have value for the press chairman. A sample story concludes the manual.

## Holy Week Candle Lighting Service

*With slight changes in the wording this service can be used at any season as a consecration service.*

THIS candle lighting service was written by W. R. Catton while minister of the Congregational Church of Manistee, Michigan, and first used at a Lenten breakfast of the Pilgrim Guild, one of the women's organizations of the church. Breakfast was served at nine o'clock. After breakfast the leader, in this instance the wife of the minister, Mrs. W. R. Catton, and eight members of the group took their places during the playing of an appropriate prelude at a table at one end of the room, a table not previously used in the serving of the breakfast, upon which were eight tall white candles in as many individual candlesticks and one larger white candle in the center and dominating the others. The leader lighted the large center candle with a taper, which taper was, in turn, used by each of the other members at their appointed places in the service. The service then proceeded as follows:

**Hymn, "O Master Workman of the Race"**

**Leader, reading from the Bible:**

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord, thy God, with all thy heart, and all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matthew 22:35-40.

**Prayer by the leader:**

Our father in heaven: we follow in contemplation this week the steps of the master as he went his heroic and determined way to the cross. We thank thee for his utter loyalty and supreme devotion. Pain and suffering, even defeat and death he could endure; but he could not go counter to the will of God. And now through his sacrifice we are saved! Through his seeming defeat we can gain the victory! Through his stripes we are healed!

Forgive us that we have ever been heedless of the passion of the master. Let not now this holy week be wasted

upon us. Forbid that we should observe Christ endure his sufferings and ever be the same again. Let the fires of increased devotion, and faith renewed and increased, burn again in our hearts. Purge us of all that is base and mean. Let us not be selfish or sinful again.

Impress upon us as never before the realization of the world's great need of thee, and of our duty to take our share in the task of redeeming sinful humanity.

We pray in Jesus' name. Amen.

### CANDLE LIGHTING RITUAL

**Leader:**

We commemorate this week the life of our master, who came into this world not to be ministered unto but to minister. We are remembering especially his willingness to go the whole way, to pay the full cost, even to give life itself in loyalty to the father's will. Because of his life, thus lived and crowned with such sacrifice, we know the father's love today. Now we are met to renew our own loyalty to him, and to rededicate ourselves to his service. Eight of our members will lead us in this service of rededication. They will kindle the fires of humility, of patience, of courage, of truthfulness, of joy, of love, of obedience and of hope, lighting these fires in our lives from the great central flame of God's love. Let us follow them in our hearts, and as they touch with flame the visible candles before us, let us kindle anew the fires of devotion in our hearts.

**First Member speaks:**

Let us rededicate ourselves in Christian service as we seek to increase our humility. (Then reads)

Let nothing be done through strife or vainglory, but each, in lowliness of mind, esteem the other better than himself. Look not everyone to his own things, but everyone also to the things of others.

(Then lights her candle with the taper from the central candle.)

**Second Member speaks:**

Let us rededicate ourselves in Christian service as we seek to increase our patience. (Then reads)

May you live lives worthy of the Lord, and please him in every way. May you bear fruit in every good work, and grow in the knowledge of God. May you be strengthened with all strength according to his glorious

The study makes a valuable contribution to the subject of local church publicity. We think that it has suggestions which will be helpful to many other churches in our family of readers.

power, so as to have all patience and endurance.

(Then lights her candle.)

Third Member speaks:

Let us rededicate ourselves in Christian service as we seek to increase our courage. (Then reads)

Be strong and of good courage. Fear not, nor be afraid; for the Lord thy God—he it is that doth go with thee. He will not fail thee, nor forsake thee.

(Then lights her candle.)

Fourth Member speaks:

Let us rededicate ourselves in Christian service as we seek to increase our truthfulness. (Then reads)

Thou shalt not bear false witness against thy neighbor.

(Then lights her candle.)

Fifth Member speaks:

Let us rededicate ourselves in Christian service as we seek to increase our happiness and joy. (Then reads)

The kingdom of God is not eating and drinking, but righteousness and peace, and joy in the Holy Spirit.

(Then lights her candle.)

Sixth Member speaks:

Let us rededicate ourselves in Christian service as we seek to increase our love. (Then reads)

Let us show our love, not with words nor with our lips only, but by deeds and sincerity.

(Then lights her candle.)

Seventh Member speaks:

Let us rededicate ourselves in loving obedience to God. (Then reads)

The mercy of the Lord is from everlasting to everlasting to such as keep his covenant, and to those who remember his commandments to do them.

(Then lights her candle.)

Eighth Member speaks:

As we go our way this day, may it be with new faith and new hope. (Then reads)

Eye hath not seen, nor ear heard, neither have entered into the hearts of men the things which God hath prepared for them who love him.

(Then lights her candle.)

Closing Prayer by the leader:

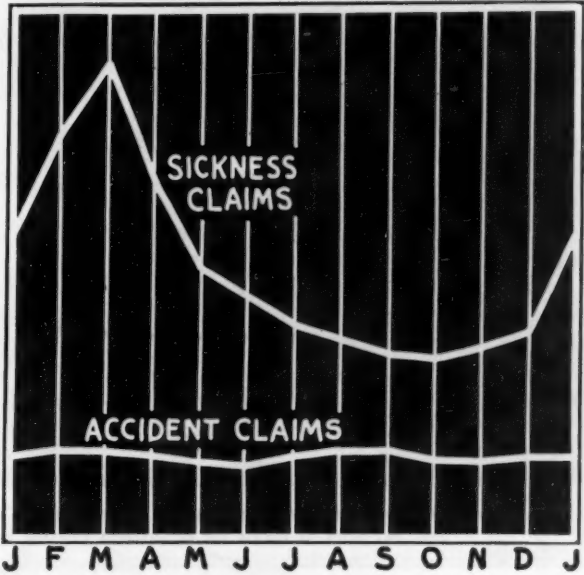
O thou Christ of Galilee, who didst go into the homes and the hearts of many folk and kindle there a light which has burned through all the centuries, make us humble sharers of thy glory and thy goodness, that so we may find a purpose and meaning in life. Amen.

The Closing Hymn, "When I Survey the Wondrous Cross"

After the singing of the hymn, as the piano repeats the music of a stanza or two, the leader and eight members retire from the table and the service is ended.

# Dangerous Days Ahead

The chart shows how disability from sickness and accident rises in the late winter months - - -



FEBRUARY AND MARCH ARE DANGER MONTHS!

Pneumonia and other diseases are at their peak.  
Winter weather increases the accident hazard.

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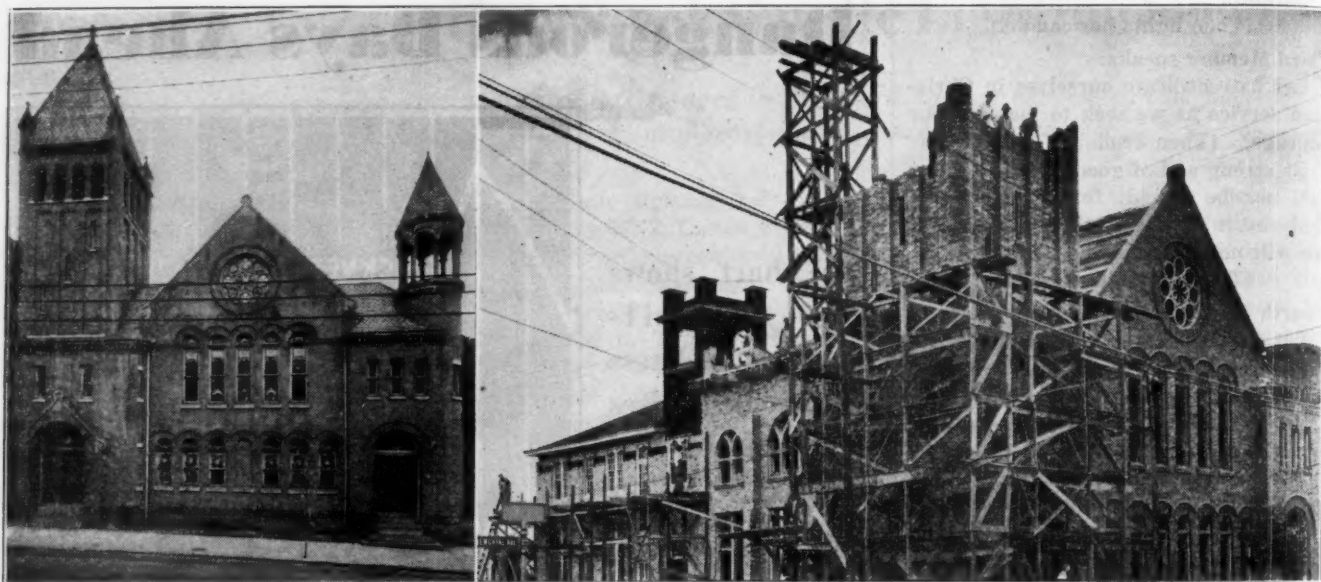
Without obligation, tell me how to escape the financial burden of disability as announced in "Church Management" for February, 1942.

NAME .....

ADDRESS .....  
Street City State

BIRTH DATE .....  
Month Day Year

DENOMINATION .....



Brick by brick Old Centenary, shown on the left, was torn down. Its three-foot walls provided brick for the new church, at the right, and supplied sufficient brick to veneer the educational building in the rear. There were still 15,000 bricks to be sold on the market.

## Faith Rides a Tractor

by J. Shenton Lodge

*The story of how a church was taken down, brick by brick, and then replaced in a new location is a fascinating one. It shows that the abandonment of many fine church buildings is not necessary.*

CENTENARY, oldest Methodist church in Lynchburg, Virginia, had been abandoned; and, through long, empty months the imposing brick edifice looked down from lofty heights upon the market places of men as though in silent prayer that its great organ might be heard again praising God. It longed for the voices of little children. It pleaded for men and women to fill its now dusty pews to sing again the grand old hymns of the church.

But no one heard, because no one listened, and Centenary was purchased by a man of business that it might become a place of merchandise; and the organ was sold.

That is, no one heard until one man caught a vision of the historic structure in another setting. George W. Ports, pastor of Park View Methodist Church, dreamed a mighty dream of toiling men and women moving Old Centenary, brick by brick, from the crowded clamor of the downtown streets to the quiet surroundings of Park View. In the picture were emblems strangely unfamiliar to a priest of the temple, such as spades, trucks and trailers. And prom-

inent in the vision was himself driving a strange machine.

So Ports went out to look for a tractor.

Ports is that way. He had never operated a tractor in his life but his faith needed one to do something for God and, because faith begets faith, he discovered a contractor who would loan him one. With it, Ports sallied forth to move a mountain, and, today, far removed from its original location downtown, Old Centenary stands just as it appeared through the many years of its long and proud history, except for a new cornerstone which reads:

Park View Methodist Church Old Centenary Church Built in 1857, Dismantled and Rebuilt on This Site of the Former Second Methodist Protestant Church, 1941

This pastor's congregation rallied about him in the stupendous undertaking of moving the great building with their own hands. Soon there was not one tractor, but five—several trucks and a trailer. Valiant, though perspiring, men toiled at night until a thousand

tons of dirt were excavated for a basement. Women of the church served dinner on the spot; and even children contributed their part after school hours. First Baptist Church applauded and donated a fine pipe organ for the completed structure. The city manager and police cooperated. All Lynchburg looked on with proud admiration as a man with faith and a tractor transplanted Old Centenary to new surroundings, several miles distant, for only the cost of gasoline for the trucks.

Such faith cannot be contained in a grain of mustard seed, but it did move the mountain; and today the voice of praise is heard again in the aisles of Centenary; and the word of God is proclaimed from its pulpit by a man who knew little about tractors, but much about a faith that can work miracles.

### THE NEED OF A CENTRAL PURPOSE

When Charles Kingsley visited Salisbury Cathedral, he wrote a letter to his wife describing the structure. He said that the lower part is broken up in the wildest confusion of towers until "its self-willed fancies exhaust themselves, and it makes one final struggle upward in a vast single pyramid, and when that has dwindled to a point, it ends in a cross." Kingsley's description of Salisbury Cathedral suggests a satisfying plan of life-building. Beautiful as is the lower structure, it is the central spire which gives distinction and lift to that shrine. So with our lives. When our self-willed fancies and our physical desires exhaust their impulsive energies, there is needed some central purpose, rising like a spire to give design and finish to our living.

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## A Minister's Notes on the Fourth Gospel

by Charles F. Banning\*

**D**URING the past summer one week was spent in a cottage on Lake Ontario with my son. While he was out with the boat or playing tennis with other young people, I read the Gospel of John again. I always read with a notebook at hand. Here are my notes. They are simply comments on verses which struck me at the time. These I will use in days to come. I pass them along largely for the method and perhaps some minister may catch a seed-thought which will grow into a sermon.

John 1:5—"The darkness overcame it not." Paganism, propaganda, wrong attitudes, wrong motives, cynicism, selfishness, all are doomed to failure. The stars in their courses fight against any Cisera bent on selfish ends.

1:12—"Power to become." To an ignorant fisherman he gave the power to become Simon Peter. To a selfish tax

gatherer he gave the power to become the author of our first gospel. To an arrogant Pharisee he gave the power to become the great apostle to the Gentiles. To a crude, unlettered rail-splitter he gave the power to become the most beloved president of our United States. To anyone who will accept him and follow him he will give him the power to become something valuable and fine.

1:17—"The law was given through Moses; grace and truth came through Jesus Christ." The law is human, relative, variable. It came through man. Grace and truth are divine, absolute, unchanging. They were given from above. They will last after the law has been forgotten.

1:22—"What sayest thou of thyself?" It is a question for every man to answer. Do we think we are supermen, flies on the wheel of human existence, slaves of the state, victims of circumstances, or sons of God, co-workers and

joint heirs of Christ?

1:38—"What seek ye?" Sooner or later every man must answer this question. What is it? What I can get, what I can do or what I can be? Do I want revenge or to fulfill the will of God?

1:39—"Come and ye shall see." It is not the cynic nor the observer nor the self-seeker, nor one standing on the outside, but those who are on the inside, active followers who see and understand. The player knows the game better than the spectator. "The servant knoweth what his Lord doeth."

2:5—"Whatsoever he sayeth unto you do it." Not what was reported about him, not what the church or the creed says, not what we rationalize but what he says that we are to do. We are not to debate it nor argue it nor give it lip service. An ounce of obedience is worth a pound of rationalization.

2:24—"He knew all men." My friends know part of me. I know another part.

\*Minister, First Baptist Church, Columbus, Ohio.

Christ knows all. He knows the hopes, dreams and possibilities as well as the unworthy weaknesses. "He did not trust himself to them." Why? They were curiosity seekers, greedy and unworthy. Can that be the reason why some do not seem to be able to apprehend him? He reveals himself to those who will be faithful to him.

3:2—"No man can do these things except God be with him." Why quarrel over miracles or divinity. Let his life and influence speak. His influence on his own generation and generations following prove that God was with him. What he did proved what he was. The more of God's nature we have within us the more we will accomplish. See verse 10:25.

3:5—"Born of water and of the spirit." Water for cleansing, for ethical change, for a break with old habits. Spirit signifying that God's will has the right of way. A new idealism appears. A new creature has been formed. The water reveals the outward change. The spirit reveals the inner change. The man of God has been planted within. See verse 6:63.

3:17—"The world through him should be saved." There is a process of redemption in the world. Cut your finger and immediately it begins to heal. Burn over a hillside and immediately nature sends out new shoots. Dig a hole in the ground and the process of erosion begins to fill up the hole and cover the scar. Christ is the center of that redemptive process. He is the great Healer of wounds of the spirit.

3:30—"He must increase. I must decrease." Here is the true Christian spirit. When a minister or Christian worker tries to increase his own influence or reputation to gain selfish ends he loses and the kingdom is handicapped.

4:4—"He must pass through Samaria." Why "must"? Other Jews did not. They skirted it. Jesus had said "love your enemies." Do not show disrespect for personality. Therefore, being Jesus, he must pass through Samaria. Therefore, being Christians we must do what he commands and not just profess that we do.

4:14—"A well of water springing up into eternal life." Compare this verse with "The Kingdom of God is within you" and "Seek ye first the kingdom of God." See also verse 7:38.

4:28—"The woman left her water pot." The trail of all who meet Christ is strewn with forgotten water pots. Peter forgot his fishing nets. Matthew left his tax table. That water pot represents a way of life no longer suitable. Oh, what useless water pots men carry along.

4:42—"Now we believe." But they



#### THE DEDICATION OF A CHANCEL CROSS

The following service, written by Floyd E. McQuire, minister of the Larchmont Avenue Church, Larchmont, New York, was used by that church in accepting and dedicating a new chancel cross.

The dedication of the memorial chancel cross (congregation standing).

Minister: In the name of God, the Father and of Jesus Christ the Son and of the Holy Spirit the Continuing Presence; the Father who loves us, the Christ who redeems us through his death and resurrection, and the Holy Spirit who sustains and guides us—

People: We the people of God, acknowledging Christ as Saviour, in all love and gratitude and joy accept and dedicate this chancel cross to be used to the glory of God and to the salvation and inspiration of his children.

Minister: Remembering that Jesus said, "And he that taketh not his cross, and followeth after me, is not worthy of me," and remembering that we, the disciples of Jesus must sacrifice our-

would not have believed had she not been a faithful witness. She entered into and shared the victory. See verses 4:37-38.

5:11—"He that made me whole said unto me, 'Take up thy bed and walk.'" He that redeems commands. Here was one who was contented and happy be-

selves in love and service as he did—

People: To thee, O God, we dedicate ourselves.

Minister: Believing that Jesus died on the cross for our redemption and that through his death there is the revelation of divine love and for ourselves peace and joy, as the Apostle Paul says, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself"—

People: We praise thee, O God, for Christ's sacrifice.

Minister: Recognizing the cross as the symbol of the Christian faith, as the heart of the Christian gospel, and as the emblem of peace, good-will, and personal salvation—

People: We hang this cross in our chancel.

Minister:

"I am the cross of Christ!

They say I tower o'er the wrecks

Of time! I only know

That once, a humble tree,

This was not so. But this

I know—since then

I have become a symbol for the hopes of men."

William L. Stidger.

People: In thee, O Christ is our hope.

Minister:

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.  
Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Isaac Watts.

People: In loving obedience we give ourselves to thee, O Christ.

All: Now, O God, in thy presence worshiping together as thy people, we gratefully receive and dedicate this cross to thine eternal glory, remembering the life of love and service of him in whose memory it is given, and cherishing a mutual respect and love one for another; praying that we may honor and serve thee as one body in Christ through the consecration of ourselves to thy spirit of love and peace and good-will.

Dedicatory Prayer.

Reception of New Members.

Communion Hymn—"In the Cross of Christ I Glory."

cause he had obeyed. One cannot expect redemption unless he is willing to pay the price of obedience. Jesus did not forsake this man and leave him confused. He came back to him. See verse 14.

5:25—"The dead shall hear the voice of the Son of God and they shall live."

Millions now living are already dead. Dead to hope, ideals and the abundant life. Dead in the sins of greed, neglect and selfishness. The voice that can arouse them is not a human voice but the voice of the Son of God. When? Not at the end of the world but the "hour now is." If they hear and obey they shall live. Hearing implies obedience. That voice does not shout or command. It pleads. See verses 28, 29 and 37.

6:7—Phillip had no vision. Andrew lacked faith. Having faith and vision Jesus was able to accomplish what neither of the disciples could imagine, the feeding of 5000 people.

6:15—"Jesus withdrew unto the mountain alone." Here was the only preacher who ever left an audience. It reveals Christ's standard of values. Jesus realized he could do nothing permanent with 5000 people. He changed the world with twelve people. Often that is our choice—5000 or twelve. So far the church has been seeking the 5000.

6:26-27—"Ye seek me because ye ate of the loaves." Here is the profit motive in religion. Many are Christians to gain something or escape something. They lose faith if the market or their health fails. Religion without sacrifice is trying to drive a bargain with God. Christ himself is the bread of life to strive after rather than the material blessings he gives. See verse 47. Believing means giving all that you have to his way, betting your life, taking his obligation upon yourself.

7:4—"Manifest thyself to the world." Here is the missionary motive. Men need the gospel. They cry, "Come over and help us." Christ commanded that we go preach and teach. We have no choice. He is to be manifested unto the world. We are not compelled to be Christians but if we are to be Christians we must obey the marching orders. If the things we profess to believe are true, then there is a divine imperative to manifest them unto the world.

8:19—"If ye knew me." Here is the answer to many who are hazy in their faith. They ask, "What and where is God?" Let them read the gospels. Let them see God in Christ Jesus and they will believe. Compare this with 12:44-47, 13:20 and 14:6-11.

8:29—"I do always the things that are pleasing to him." Men act from many motives. Is it lawful? Will it pay? Can I get away with it? And will it please men? are some of our motives. Here Christ gives the supreme motive, the will of God. Compare with verses 44, 12:43 and 14:15.

10:9—"I am the door." In Palestine I saw a sheepfold. There was an open-

ing in the wall for an entrance and a separate section for sheep and goats. There was no door. The guide explained that after the sheep are in the shepherd lies down across the entrance. Any animal entering or any sheep leaving the fold must pass over his body. So Jesus says, "I am the door."

10:10—"That they may have it abundantly." Modern civilization strives to make life easy and to make men happy. Christ came to make life abundant and to help men grow.

11:10—"If a man walk in the night he stumbleth." It is far better to light a candle than to curse the darkness.

11:16—"Let us also go that we may  
(Turn to page 47)

## Lent Begins February 18

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## Second Century Christians\*

**C**HRISTIANS are not distinguished from the rest of mankind by country, or by speech, or by customs. For they do not dwell in cities of their own, or use a different language, or practice a peculiar life. This knowledge of theirs has not been discovered by the thought and effort of inquisitive men; they are not champions of a human doctrine, as some men are. But while they dwell in Greek or barbarian cities according as each man's lot was cast, and follow the customs of the land in clothing and food, and other matters of daily life, yet the condition of citizenship which they exhibit is wonderful, and admittedly beyond all expectation. They live in countries of their own, but simply as sojourners; they share the life of citizens, they endure the lot of foreigners; every foreign land is to them a fatherland, and every fatherland a foreign land. They marry like the rest of the world, they beget children, but they do not cast their offspring adrift. They have a common table, but not a common bed. They exist in the flesh, but they live not after the flesh. They spend their existence upon earth, but their citizenship is in heaven. They obey the established laws, but in their own lives they surpass the laws. They love all men, and are persecuted by all. They are unknown, and yet they are condemned; they are put to death, and yet they give proof of new life. They are poor, and yet make many rich; they lack everything, and yet in everything they abound. They are dishonored, and their dishonor becomes their glory; they are reviled, and yet are vindicated. They are abused, and they bless; they are insulted, and repay insult with honor. They are good, and are punished as evil-doers; and in their punishment they rejoice as finding new life therein. The Jews war against them as aliens; the Greeks persecute them; and yet they that hate them can state no ground for their enmity.

In a word, what the soul is in the body Christians are in the world. The soul is spread through all the members of the body; so we Christians through all the cities of the world. The soul dwells in the body, and yet it is not of the body; so Christians dwell in the world, and yet they are not of the world. The soul, itself invisible, is detained in a body which is visible; so Christians are recognized as being in the world, but their religious life re-

mains invisible. . . . The soul loves the flesh that hates it, and the members thereof; so Christians love them that hate them. The soul is enclosed within the body, and itself holds the body together; so too Christians are held fast in the world as in a prison, and yet

it is they who hold the world together. Immortal itself, the soul abides in a mortal tenement; Christians dwell for a time amid corruptible things, awaiting their incorruption in heaven. The soul when it is stinted of food and drink thrives the better; so Christians when they are punished increase daily all the more. So great is the position to which God has appointed them, and which it is not lawful for them to refuse.

## Tax Stays on Church Organs

**T**HERE is much evidence that the various government agencies which have control of material priorities are anxious to extend any courtesies, consistent with the emergency to churches. Some metals at first banned have been made available for religious emblems and chancel furniture.

The adopted tax bill did, however, provide for a ten per cent tax on church organs. The organ builders have learned, upon study, that the legislators left this tax in the bill because the protest against it was weak.

There is still a possibility of amending the bill to eliminate this particular tax if sufficient moral effort is made. Ministers and churches may write their own representatives and, in addition, should send their protests to the Hon. Robert L. Doughton, chairman of the ways and means committee; Senator Walter F. George, chairman of the finance committee; Hon. Allen T. Treadway and Hon. Arthur Cooper, ranking Republican members on the committee in the House and State respectively; Hon. Thomas H. Cullen and the Hon. David I. Walsh, the ranking Democratic member of the committee in the House and the Senate, respectively.

Clergymen have now been included in the groups given priority rights for

the purchase of automobile tires. The clergyman's care is a necessity but speed driving is not essential. Retreads will give the clergyman much service without limiting his pastoral activities in any way.

While we recognize the desire of the government to give every encouragement to the normal activities of the church, the minister will use his ingenuity to avoid waste of rubber. Extended vacations by automobile will probably be out for the duration.

### PROGRAM REVAMPING

Richmond, Virginia—Conservation of automobile tires will necessitate a "revamping" of usual church schedules, presiding Bishop W. W. Peele of the Virginia Conference of the Methodist Church told district superintendents of the churches at a meeting here.

"It will mean more time given to strengthening the inner life, prayer, study, home religion and attendance at Sunday church services, and less pastoral visiting," he declared.

Emphasizing the necessity of keeping up the spiritual life and tone of the people during the emergency period, Bishop Peele said:

"Under no circumstances must there be any let-up in this. This is a time for optimistic preaching. It is no time for pessimism. The Christian can be optimistic, because Christianity is based on the things that are unchanging in a changing world."

Bishop Peele declared that not only will pastoral visiting have to be curtailed during the emergency, but also that clergymen and church officials going to necessary services of a general nature, and to district conferences should combine for traveling to and from the meetings in order to conserve tires and gasoline.

Pittsburgh jail to a work camp.

When he refused to register, Lambert claimed the law was unconstitutional.

### PASTOR CHANGES MIND

Sinking Valley, Pennsylvania—Rev. Allen Clay Lambert, pastor of the Sinking Valley Lutheran Church, who is now serving a work camp sentence of one year and one day for failure to register under the Selective Service Act, has changed his attitude since the Japanese attack and wants to register.

U.S. District Attorney Charles F. Uhl, at Pittsburgh, told Mr. Lambert that he had no authority to change the sentence, and that such action would have to come from a Federal District Court. Meantime, arrangements are being made to move Lambert from a

\*From the epistle to Diognetus by an unknown Apostolic Father written probably within the first fifty years of the second century.

Published in February, 1942

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## Ghost Thoughts of Yesterday

*by Herbert D. Cressman\**

*This article was awaiting publication weeks before the Japanese "blitz" on Pearl Harbor. One reason we still insist on its publication is that the author saw clearly some spiritual issues which others missed. His arguments may be commonplace now but they were not two months ago.*

IT is the testimony of many that the years 1931-41 are unique in the world's history. Certainly they have been significant—colossal and cataclysmic in the events and their repercussions. The unusualness of the times is well illustrated in a sentence that appeared last June in one of our national weeklies.<sup>1</sup> It was written by a college graduate<sup>2</sup> of the year 1931 as she reflected this year upon what has happened to the world and to young people since the days her class sat in formal assembly, dressed in caps and

gowns, and listened to "speeches on character, happiness, beauty, and the marks of an educated man." She commented, "We were children when the last war ended, adolescents through a post-war boom, young adults through a post-war depression and now maturing adults in a pre-war boom that verges on active war."

What has happened to the thinking of men and women during this last decade? Would a man who had died in 1931, having come back to life in 1941, feel that there was any continuity between the editorials he read and the commencement speeches he last listened to and those that were vibrating in his ears this past June? Might he not be tempted to exclaim, "What has

happened during my ten-year absence? It seems as though there were different men speaking and writing, and yet when I look at my commencement program and read the newspaper editorial page, I recognize the same names I knew in 1931?"

"Yes," you might assure him, "the same people but different thoughts. At the beginning of this century many people believed as Herbert Spencer taught—that progress was inevitable, that all mankind needed was more and better education, and the golden age would arrive. The decade 1921-31 ended with the bursting of that imaginary bubble."

"Today, as we stand at the doorway leading out of the corridor of another decade 1931-41, mankind has had another bubble blow back in his face and burst. That bubble was the belief that world peace was inevitable: that if the majority of the people in each country did not want war, there wouldn't be any more war. After all, hadn't the last

\*Pastor, St. John's Lutheran Church, Centre Square, Pennsylvania.

1. Christian Century, June 11, 1941.

2. Opal Gooden.

war made the world safe for democracy? No more sacrifices, no more striving was necessary. No more fighting, democracy had been won! It was here to stay! People would immediately recognize its benefits and keep it as a form of government."

"But what happened?" our friend recently come-to-life asks. "That's how educators and ministers and scientists and statesmen and even men on the street talked before I left this world ten years ago. There had been a League of Nations, a Locarno Treaty, several Disarmament Conferences and a No-War Pact signed by fifty-two nations. The dove of peace seemed to be hovering over the world and Mars—the god of war was behind the bars. What happened?"

"Briefly in these ten years since you have been gone, mankind has been disillusioned. He now sees that he was deceived by his own thoughts and the thoughts others gave to him. He has learned that peace is not something that comes automatically upon the cessation of armed conflict. That is just the ground floor of peace. Only as men and women roll up their sleeves—after laying down their guns—and work to build peace, work and sacrifice as hard as they did to win victory in armed conflict, only then can the beautiful structure called world-peace and goodwill be erected."

What are these thoughts which are gone (or should be gone)—thoughts which deceived men and women and brought civilization to one of its most critical moments in history? There are five of these thoughts and we shall list them with brief comment:

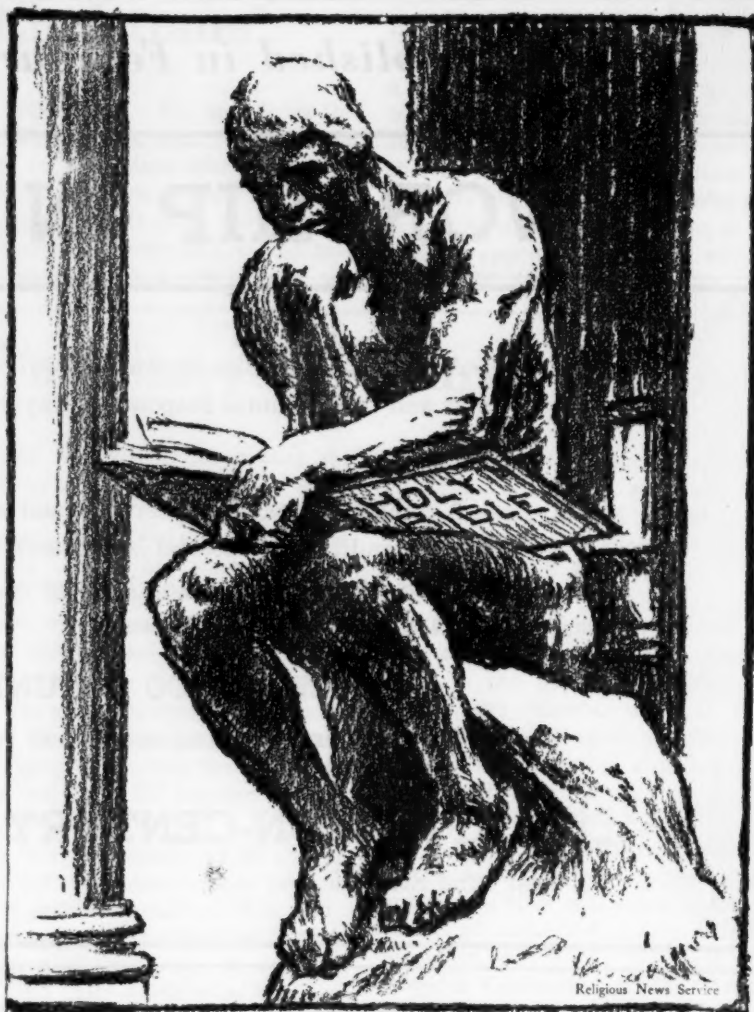
**I. That it doesn't matter what happens in the rest of the world.**

This thought is an outgrowth and magnification of the selfish idea which is found in many people in their relationships with people in their own community. "It doesn't matter what happens to my neighbor or what he does, as long as it doesn't affect me seriously."

There is no thought more self-centered and selfish than that. It is the idea that keeps people from supporting as they should their community relief chests, their hospitals and orphanages, the home and social mission work of the church, prison reform and other projects sponsored by social-minded men and women.

In his letter to the people at Rome Paul wrote,<sup>3</sup> "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every-one members one of another." Paul expresses this thought not just once,

3. Romans 12:4.



"The Thinker 1942"

but many times in his epistles. Are we to apply it to our own community or own nation only? Or does it have a world-wide outlook, presaging a day when the whole world would be regarded as a great community in which every part would have some relation to the whole?

Another thought that is gone (or should be gone) is:

**II. We don't need to be concerned when Jews or Catholics or yellow-skinned people or black men are hated and persecuted.**

Nothing is more shocking, nothing is a stronger witness to the spiritual drought of our times than the apathy and indifference with which non-church people and church people view the hardships and cruelties inflicted upon men and women and children of other races, faith or color.

Even supposedly Christian people have been heard to justify some of these attacks upon Jews and Catholics and yellow-skinned people—as though it was something due them. Discouraging and almost sickening was the attitude of some folks who shrugged their shoulders

and seemed to say by their manner: "Oh, they're not our kind of people." Just as though a different colored skin, or a different creed meant that those people didn't have souls and couldn't cry and weren't filled with hopes and loves and ambitions just as we are. Does the fact that a man is a Jew or a Catholic or a Chinaman or a Negro mean he is to be loved less and regarded less highly? Why did the Jesus of Galilee who became the Christ of the church give mankind the parable of the Good Samaritan? Is it just a story, or is it a truth to be lived? Could the Master of Men find any priests and Levites among the peoples and nations of the world today? Writing to the Corinthians the Apostle Paul said:<sup>4</sup> "By one spirit we are baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made all to drink into one spirit."

A third thought that is gone (or should be gone) is this:

**III. Peace at any price is better than war.**

4. I Corinthians 12:13.

At no time did this thought find expression among more people than in September, 1938, when the leaders of England, France, Germany and Italy met at Munich and signed the death warrant for Czechoslovakia.

Is peace at any price better than war? If it is then we must completely revolutionize our civilization. Mankind has moved forward only as he has held in control those who have no respect for the rights and privileges and lives of others. Pirates were wiped off the surface of the earth's waters—not by saying, "We must all get along peaceably and try to cooperate," but by firm action. Mohammedanism was kept out of Europe 1200 years ago, not by saying, "Mohammedanism isn't so bad. It has its good points. Maybe Christianity and it can work along side by side." No, the infiltration of Mohammedanism into Europe was stopped with the Battle of Tours in 732 A. D. Dr. Donald Barnhouse of Philadelphia recently said in public address: "We owe the liberties we have today to those who took up arms and kept Europe under Christendom rather than surrender to Islam. We have access to Christianity because our ancestors fought for the right to grow up with the Bible."

The thought "peace at any price is better than war" leaves mankind and the world at the mercy of evil men. There are times when they must be restrained by force, else there can be no peace, security or goodwill.

Another thought that is gone (or should be gone) is:

IV. There are no really bad people in the world, just evil conditions.

How subtle we are sometimes! When the present rulers got in control of Russia, Germany, Italy and Japan—many people in those countries and in other lands (including the United States) made excuses on behalf of what these men did. They said, "The urgency of the situation requires these drastic measures." "The dilemma of the country demands a strong hand that crushes all opposition." "This is a 'new order' which is coming to birth, we can see only the pain and frustration at present but later the good will be apparent." Are there still some who are waiting for the good to come to the surface?

Rarely in the past decade—in fact, not until eighteen months ago—did we hear public statesmen and the common man on the street say, "These rulers are evil. They are usurpers of power. They are dominated by evil and selfish motives. They will bring glory to themselves, but sorrow to everyone else." And that is what has happened.

There are not only bad conditions in

(Turn to next page)

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## Ghost Thoughts

(From page 31)

life; there are such beings as evil people: men who in spite of what they say to the contrary—wish to make everyone beneath them a slave to build up their own power and selfish greed. Where were the prophets from 1931-41, tearing off the false masks on these rulers and revealing them for what they were and are: evil men?

The fifth and final thought which is gone (or should be gone) is:

V. A man's religion makes no difference.

How often people have said: "Church membership isn't important. Christianity doesn't matter. A person can live just as good a life outside the church as in it!" That is not a matter for us to judge.

Would the people of the United States send a man to the White House who was not a Christian? Would they trust a man who took lightly the tenets of the Christian faith? We believe not.

Yet the nations of the world which are casting the darkening shadows over our civilization at this present moment are ruled by men who are not Christian, men who even despise the faith of Christians and their morals. We won-

der whether the inhabitants of these countries and some of the early followers of the new movements would again accept the leadership of men who scorned and forsook the religion which has been the cradle of civilization up through the centuries?

Thoughts are powerful. They are significant. Sometimes more significant than deeds, for thoughts usually precede the actions. Without doubt the above five thoughts have been marks of the thinking of large numbers of men and women these last ten years. Darkness has fallen because these lights in which we trusted have gone out. It is a terrible thing to see only the blackness of cruelty and hatred all around. But we are not helpless. We each still have two arms. And with those we can find the lights which are good—lights that are true and will not deceive us because they do not receive their oil from the selfish instinct of anyone person or persons.

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## TO OUR CONTRIBUTORS

If you have a thing to say,  
Cut it down!  
Something you must write today,  
Cut it down!  
Let your words be short and few,  
Aim to make them clear and true,  
Monosyllables will do.  
Cut it down!

If you're writing to the press,  
Cut it down!  
Make it half or even less,  
Cut it down!  
Editors like pithy prose,  
Lengthy letters are their foes,  
Take a hint from "one who knows,"  
Cut it down!

Have to make a speech tonight?  
Cut it down!  
Wish to have it take all right?  
Cut it down!  
Do not be a talking bore,  
Better far to listen more,  
Don't monopolize the floor,  
Cut it down!

Grenville Kleiser.

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Pledging the world that war shall cease  
In the Democracy of Peace.

A. E. Sheldon,

Superintendent, Nebraska Historical  
Society, Lincoln, Nebraska.

## IN EXTREMIS

An Affirmation for a Time of  
Personal Anxiety

In Thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow, or loss, illness, death or calamity of any sort. I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my Rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, Thou makest all things to work together for good to them that love Thee. Out of my darkness a great Light shineth. I am still, and know that Thou are God.

James Myers.

# Lighted Candles

## A Sermon for a Candle Lighting Service

by Juan H. Hagedorn\*

"But here and there a candle  
Blossoms in a room  
Like a golden flower  
Coming back to bloom.

No light so clear and steadfast,  
No flame so true and fair.  
A candle in an old house  
Is like an angel there."

And remember the old hymn. "Jesus bids us shine with a clear pure light."

### I

There are candles which never have been lighted.

A. J. Cronin, a doctor, one time told his great reading public the greatest lesson life had taught him. Forty-two years of life taught him many things—the value of friendship, the beauty of simplicity, and toleration for his fellow-men. But one lesson stands out above all others—"How can I best convey that lesson in one brief phrase?" he asks. "By telling you that life has taught me to believe in God." Do you live your life in the glow of this belief? Has that major lesson dinned itself into your unwilling ears?

### II

There are candles which have been snuffed out. Once, they burned brightly. Once, they added to the light in the world. But now, they are out. Take the opportunity provided by the holy light of Easter to light your candle again. A friend once showed John Ruskin a costly handkerchief, on which a blot of ink had been made. "Nothing can be done with it now," said the owner. "It is absolutely worthless." Ruskin made no reply, but carried it away with him. After a time, he sent it back, to the great surprise of his friend, who could scarcely recognize it. In a most skilful and artistic way, Ruskin had made a design in India ink, using the blot as a basis, and making the handkerchief more valuable than ever. A blotted life is not necessarily a useless life. Jesus can make a life beautiful, though marred by sin.

### III

There are candles which have burned out. Judge Oliver H. McDermott, of Columbus, was lunching one very hot day, when a politician paused beside his table. "Judge," remarked the politician, "I see you're drinking coffee. That's a heating drink. In this weather, you want to drink iced drinks, Judge, sharp, iced drinks. Did you ever try

gin and ginger-ale?" "No," replied the Judge, smiling, "but I have tried several fellows who have." There are some lives which are burned out by over-indulgence.

The only right way to burn out is to burn out for Christ. Over the grave of Dr. Adam Clarke is shown a candle, burned down to the socket, and underneath are to be found the words, "In living for Jesus, I am burned away." From the glory which bursts from the manger-cradle, let us catch new inspiration to work harder for the Lord. Daniel Webster once said that the most inspiring words ever spoken to him were said by a farmer, after one of Webster's greatest speeches, "You have never done your best yet."

### IV

There are candles that are merely ornamental. It is said that a man, weighing 140 pounds, contains enough fat for seven cakes of soap, carbon for 9,000 pencils, phosphorous to make 2200 match-heads, magnesium for one dose of salts, iron to make one medium-sized nail, sufficient lime to white-wash a chicken-coop, enough sulphur to rid one dog of fleas, and water to fill a ten-gallon barrel. And yet there are many who are a load to society. There are many who burden the church rolls. They prefer a Christianity without a cross. They ever look for something pleasant, easy and respectable. That is hardly in line with the religion of him, who said: "He that would be my disciple, let him take up his cross daily and follow me."

Remember how Jesus said, "Neither do men light a candle, to put it under a bushel."

### V

But praise the Lord, there are candles which shine brightly. In every new real estate development, they have a "show" or "model" home, designed to allure the home-buyer. An empty house is dismal, but a smartly furnished, softly lighted house, with a fire in the grate, is homey. "That is what I have been looking for," says the home-seeker, when he sees such a house. Just so, there are people whose lives are like show-houses. They help people who are looking for a spiritual home. Their lives have drawing power.

"I've done refusin'." These were the words of an aged Christian, who had been unexpectedly asked by his pastor

(Turn to next page)



## Millions like these have never been to Sunday school!

THROUGHOUT the United States today there are innocents like these who have never heard the story of Jesus; 17 million children of school age who have never had any religious contact! To correct such an appalling condition is a gigantic task and one that can only be delegated to a unified program of the churches. Your church and your publishing house have a oneness of purpose in the furtherance of Christian education which is helped or hindered in direct proportion to your cooperation with your official publishing agency. Every time you order lesson materials from your own publishing house you place additional funds at the disposal of a non-commercial religious institution which is primarily interested in Christian teaching. Help your church group to conserve and concentrate its resources toward a more efficient and widespread enlistment of unreached children. Purchase from your recognized publishing house.

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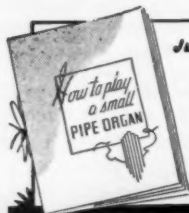
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# A Guide to Pastoral Calling

*by Howard A. Kuhnle*

*Nothing like experience in things of this nature. Mr. Kuhnle who is the minister of the Transfiguration Church, Rochester, New York and St. John's Church, Victory, New York (United Lutheran), tells how the following procedures have helped in his pastoral work.*

HOW can calls upon the people in their homes be made truly significant? This is a question to which the writer has given a great deal of thought. Visits to the sick, especially in the hospital, present no particular problem. One takes it for granted that he is to stay only a short time, in which he can bring a scriptural message of comfort and courage, and offer a prayer.

The problem in visiting in the home, as this writer sees it, is to avoid making a mere social call. It is so easy to fall into such a habit, however, due to the activity of the children, the housework of the women, and the news of the day. A distracting factor that is particularly annoying is to have the radio turned on. One might think that people would have the courtesy to shut off the radio when a pastor calls, but, unfortunately, some do not.

The writer has talked about pastoral calling with a number of fellow-ministers. That, unfortunately, has not greatly helped. One said that it is impossible to expect a great deal. Another said that now you can't do much, by which he meant that in his younger days, thirty or forty years ago, pastoral calling was of real value, but, due to modern hustle and bustle, little can be expected.

In an effort to make pastoral visits more than mere social calls, I have worked out a series of questions or points of discussion. This does not mean that calls are cut and dried, but there is still ample opportunity for friendliness—a friendliness which should be found throughout the questions and discussion.

These questions are written on a card in the back of a pocket New Testament. Reference can be made to them if necessary. Some of the questions are not pertinent in particular cases, and then they are omitted. For the sake of completeness, the whole list is given herewith. Especially in calling upon members or in visiting a home for a given purpose, the list might not be used at all, because the facts which could be brought out are known.

The first question is to ask if the person knows any prospective members for the church, Sunday school, children's or adult confirmation class. Scores of names of prospects have been given me. That always means a call to see such people just as soon as possible. Many, of course, never darken the doors of the church, but others heed the invitation, come, join the congregation, and are influenced in their Christian living. As a result of prompt attention, there are some people who regularly give me names without my asking. One woman telephones rather frequently, giving names both of prospective members and of the sick. Where does she get her news? I have never questioned her, but judging from experience, her information is authentic, and the calls are always made promptly.

Then comes the question of whether the person has any particular problem in regard to Christ, Christianity, or the church. This provides an opportunity to bring up anything which he has on his mind, and also gives a gateway for any future problem, because the person knows that I can be approached. Numerous matters have been

## Lighted Candles

*(From page 33)*

to lead the special meeting for the evening. No better decision could be reached this Lenten season than this. What a difference would be at once seen in every branch of church work, if only every professing Christian would say, "I've done refusin'." Let us have that spirit which was marked at the Battle

of Missionary Ridge. A regiment had just made a desperate charge against the enemy. "Who ordered that charge?" demanded an officer. "No one, sir," came the answer. "The men saw the need and the opportunity, and they dashed forward without waiting for orders."

"And this is the condemnation, that light is come into the world, and men love darkness rather than light."

brought up from the simplest question of Biblical interpretation to marital difficulties.

When appropriate, it is important to ask if there is some way in which the person can be of special value to the congregation. This helps to locate those who will make Sunday school teachers in the future and also provides the church with a better knowledge of the capabilities of our members. Of course, there are also at times calls for the one purpose of enlisting workers as teachers and in other capacities.

In our congregation, the constitution provides that a member to be in good standing must commune at least once a year. When necessary, this is brought to the attention of the member. This frequently gives an opportunity to explain the meaning, importance, and place of the sacraments.

There are always special events and services to be mentioned; for example, Christmas, Easter, Lent, early summer services, and children's services. At this writing, the congregation is planning its anniversary. That will provide a splendid topic for about four weeks in advance, as well as during the month of special events.

For those who are not members, an invitation to unite with the church through transfer, confirmation class, or renewal of faith ought to be brought in at some point. This also includes the members of the family, because one person in the house surely cannot fulfill the religious obligations, needs, and duties of all, despite the fact that this is an all too common condition.

When appropriate, the various groups of the church for women, men, young people and children come in for mention. Mothers of young children are told of the nursery group for children, conducted during the time of the morning church service. This is to let everyone know that the pastor is deeply interested in the health and growth of our organizations. In this way, as a good illustration, I have found a rather considerable number of candidates for the choir.

Usually, the final word is a scripture reading and prayer. Of course, this may at times come at some other place than the end. Circumstances decide.

This list is not rigid, it must be emphasized. It may be used in many different patterns. Indeed, it is hardly more than suggestive for particular calls. It has been revised several times, and will surely be again. But the list does remind me, and the people, as well, that their pastor is not making merely a social call but a pastoral call.

### "HE USED TO LIVE AMONG US"

Some years ago, a missionary went to preach in an obscure Chinese village. When the people gathered about him, he began to tell them about Jesus. He told how he went about doing good, how he suffered in the sufferings of others, how he made every man's burden his burden. As he spoke, their faces took on a new radiance and their eyes became bright with understanding. "We know him," they said eagerly. "He has been here. He used to live among us. He is buried in our cemetery." The missionary was amazed and bewildered. "Where is he buried?" he asked. And they led him to a well-kept grave whose headstone bore the name of a Christian physician whom the outside world had forgotten. This man had flung himself away on those obscure villagers. And though the big world had forgotten him, this soil that he had fertilized by his life had become colorful with human flowers. From *Sermons From the Miracles* by Clovis G. Chappell; Cokesbury Press.

### WORSHIP, A MATTER OF SPIRIT

The medieval monk, Brother Lawrence, thought he had lost his chance at the blessed life of worship and contemplation when he was assigned to the monastery scullery to wash the pots and pans, instead of being left to meditation and prayer in cell and chapel. He learned, however, that worship is a matter of spirit rather than of place, that sanctification does not consist in changing one's occupation but in doing things for God instead of for one's self. From *More Chapel Talks* by Elbert Russell; Cokesbury Press.

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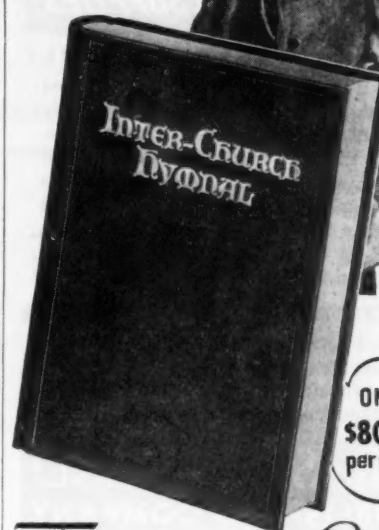
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*"Everyone," Presbyterian Every Member Canvass publication, has been publishing offertory prayers contributed by various minister readers. With the permission of that publication we are passing some on to you.*

Offer unto God the sacrifice of thanksgiving;  
And pay thy vows unto the Most High.

Psalm 50:14

Eternal Giver Who hast called us unto thanksgiving and commanded us to pay our vows unto the Most High, we lay our offering upon the altar as a token of our glad obedience. Direct the use of these gifts toward the progress of the kingdom of God, through Jesus Christ, our Lord.—Amen.

\* \* \*

Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal.

Matthew 6:20

Our Father who hast taught us through Jesus Christ to lay up for ourselves incorruptible treasures, sanctify the offering of our material blessings, that our lives may be enriched with heavenly graces and the kingdom of our Lord advanced.—Amen.

\* \* \*

Ascribe unto Jehovah the glory due unto his name:  
Bring an offering and come into his courts.

Psalm 96:8

Heavenly Father, we bring an offering and come into Thy courts that we may give unto Thee the glory due unto Thy name. By Thy spirit guide all our giving that the Body of Christ may be edified and equipped for service in His name.—Amen.

\* \* \*

As the rain cometh down and the snow from heaven, and returneth not thither, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth.

Isaiah 55:10, 11

Gracious God, Who giveth seed to the sower and bread to the eater, we thank Thee for all the necessities of daily

life. In gratitude we give of our substance that those who hunger for righteousness may be filled. Accept our offering in the name of Jesus Christ our Lord.—Amen.

\* \* \*

"And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever."

Revelation 5:13

O Thou, Who sittest on the throne of the universe, blessing and honor and glory and dominion be unto Thee for ever and ever! We bring our gifts, not to enrich Thee who ever enrichest us, but to give expression to a love that grows continually as we contemplate Thine everlasting love to us. Father, it is only of Thy riches bestowed upon us that we can give, but we come like little children, our hands full of gifts in themselves inadequate, but gifts lifted to nobility by love and devotion. Let Thy blessing lift them to yet higher levels of usefulness. For Thy love's sake.—Amen.

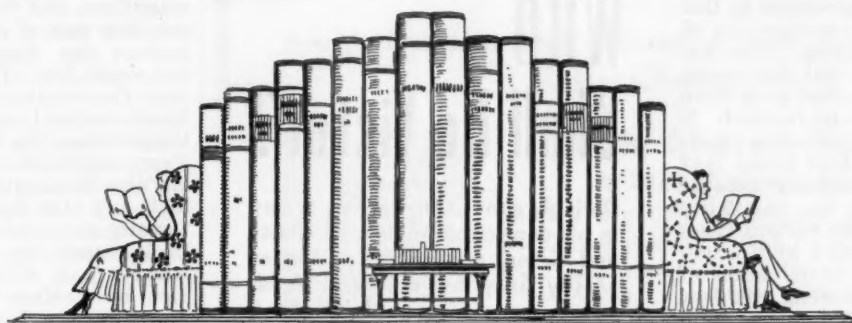
\* \* \*

"Thanks be to God for his unspeakable gift."

II Corinthians 9:15

Fairest Lord Jesus, in the golden glory of the autumn, we are reminded of the gifts of God, and most of all of the unspeakable gift of Thyself. With the offering of the fruits of our labors which have accrued to us under Thy blessing, receive the rededication of ourselves, that the worship of giving may lead our spirits into the holy of holies of spiritual fellowship with Thee and our lives into helpful fellowship with our fellowmen. We ask it for Thy dear Name's sake.—Amen.

## New



## Books

*Religion Today*

**Contemporary Religious Thought: an Anthology** compiled by Thomas S. Kepler. Abingdon-Cokesbury Press. 432 pages. \$3.50.

This anthology offers an intellectual approach to the best religious thought of our day. Each of the sixty articles are selected by its compiler in order to give the reader a true stimulus for his religious spirit. The authors of these articles are not selected in accordance with a particular theology in mind. They are included in this anthology because of the variety of thought expressed.

This is an important anthology for at least one contribution it makes. Included in these chapters are articles which at one time—at least when they were written—contained for some religious thinkers the last word. We can trace through these articles the trends and the changes which have come over American religious thought since 1920. Part one contains ten articles dealing with the nature of religion. In this collection the article, *What Is Religion?* by Harry Emerson Fosdick, was one of the most inspiring of all. Andre Bremond's article, *Is Belief Out of Date?*, would be selected by the reviewer as the most interesting in the second part dealing with the general theme of finding religious truth.

To select one outstanding article in part three would be a difficult task. Kirtley F. Mather's *The Search for God in a Scientific World*, Henry Sloane Coffin's *How I Think of God* and Rufus Jones' *How Shall We Think of God?* are three excellent discussions of a subject of great importance in modern religion. Part four, having for its theme *The Problem of Evil*, contains a great variety of opinions. William James' article, *The Sick Soul*, may be selected as the most thorough and intelligent discussion of the subject.

Dr. Calhoun's discourse, *Worship and the Roots of Living*, in part five having for its theme *The Meaning of Worship* and Dr. Homrighausen's article, *One World at a Time*, in part six dealing with the subject of *Immortality* would be the reviewer's selections from these respective parts of the anthology. The book contains an excellent bibliography, a biographical index of authors and an index of titles. This volume will be a welcomed summary of the best of religious thought of all points of view for anyone seeking to find in one vol-

ume what has been written the past two decades.

W. L. L.

**We Are Not Divided**—a critical and historical study of the Federal Council of the Churches of Christ in America—by John A. Hutchison. Round Table Press, Incorporated. 316 pages. \$3.00.

Every minister and outstanding church layman who is appreciative of and sympathetic to the work of the Federal Council of the Churches of Christ in America should read this book. And even those who are critical about the contribution of the Federal Council should give this book careful study. The author has gone to most painstaking care—through study and research—to give in his book a history of the development of the Federal Council since its inception in the early days of the present century. It is an excellent survey of the efforts of the Protestant churches in a united way to meet the growing problems that have been and are presented to the Protestant Church collectively. In such chapters as these—*Forerunners and Origins*, *The Council Is Born*, *Years of Growth*, *Winds of Doctrine*, *Crusade for Brotherhood*, *In Search of Peace*, *Toward a World Christian Community*, *The Council as Teacher*—we are given illuminating details and impressions of the objective effects of the council's work. In reading this valuable book one gets in panorama form the history of thirty or more years of constructive effort and achievement wrought by this indispensable institution in our church, national and international life.

There is a valuable bibliography. The next edition should have what the first does not have, an index. Although the chapter notes are useful.

A. S. N.

**Methodism Has a Message** by Paul B. Kerns. Abingdon-Cokesbury Press. 188 pages. \$1.75.

One of the noteworthy by-products of the endowed lectureships given under the auspices of various institutions of higher learning has been a number of books of high distinction. The Jarrell Lectures for 1941 at Emory University were delivered by Bishop Paul B. Kerns, and the present volume contains the seven lectures. In this comparatively brief book we find the quintessence of Methodism. Something is said about Methodist doctrine, but the material is not primarily doctrinal. Neither is it purely historical, although it is rooted

in denominational history. To one reasonably well-informed concerning Methodism the value of these lectures will be chiefly inspirational. They are not fundamentally factual. They are, however, rich in ideas. They show clear thinking and deep insight. Not often does one come into contact with such exact and compelling English. Bishop Kerns' sentences are of the kind that hit the mark. Some of them the reader could not forget if he tried.

In the lecture on *Human Society and Social Reform* there is to be found the following comment on the consuming passion to help men and women into the knowledge of God and love for mankind which drove John Wesley from one end of England to another: "If this ethical gospel, fired by redemptive passion, did not turn aside the tides of revolt and save England from the bloodshed of the French Revolution, it did build into the English masses a sense of dignity and worth that was the foundation upon which a social renaissance found it possible to build in a day later than Wesley." Another passage from the same lecture reads as follows: "No church of Jesus Christ can claim to represent the full gospel of the kingdom that does not accept and fulfill its prophetic mission as the herald and exemplar of social righteousness. . . . Nor can any pietistic or monastic absorption in the aesthetics of worship meet the issue."

The first lecture deals with the basic Methodist emphasis on *The Authority of Religious Experience*, and the last with *The Everlasting Gospel in Our Day*. Although Methodists will find this book exceptionally rewarding, it is not by any means a work written by a Methodist exclusively for Methodists. It is an important contribution to modern religious thought and dynamics.

L. H. C.

*Philosophical*

**Man's Quest for Salvation** by Charles Samuel Braden. Willett, Clark & Company. 274 pages. \$2.50.

Professor Braden's contributions to religious literature are well known to all readers of *Church Management*. His books which number several have been reviewed in these pages. This book differs from those which he has written in that *Man's Quest for Salvation* deals with a specific phase of religion. It is a historical and comparative study of salvation as found in the major religions of the world.

Dr. Braden introduces his readers

first to types of salvation ideas. He shows there are two approaches to this subject. It may be the negative idea of being saved for something. The author further points out that this theme of salvation may be classified as to when and where the goal is to be realized. It may be a this-worldly type, or an other-worldly approach. A third group may have a this-worldly emphasis because they do not believe in the possibility of a life hereafter. These various types of salvation are illustrated by a scholar as well as clear examination of Hinduism, Jainism, Buddhism, Sikhism, the religions of China, Shintoism, Zoroastrianism, Judaism, Islam and Christianity.

The author does not fall into the errors of other students of comparative religions who fail to summarize their studies. In the last chapter we are given several observations. The reviewer was interested particularly in Dr. Braden's statement that the three clear-cut methods of salvation—by works, by knowledge and by faith—are found in nearly all religions.

The author has given his readers a bibliography. This study brings together many choice passages on the theme of salvation from many religions. To the Christian it gives the opportunity of appreciating the greatness of his own faith.

W. L. L.

**The Will to Freedom** by Harry Jewell Sarkiss. Fleming H. Revell Company. 256 pages. \$2.00.

In some 256 pages the author has given us the series of lectures which he gave at the Sandusky Annual Conference of the Church of the United Brethren in Christ in August, 1940, with subsequent revision and expansion. The book is designed, as the writer expresses it, "for those who have more than a passive interest in the present world struggle." And most of the material has to do with the planning we should be doing for the kind of world we would like to have as lovers of democracy and citizens of the kingdom of God, after the present war is over. The book is written in a popular vein, but is none the less valuable. One would gather that Professor Sarkiss is an out and out interventionist, and he makes short work of those who hold to any other viewpoint. He is rather hard on the Christian pacifists, and is doubtless, though unintentionally, unfair in his appraisal of their stand. He calls them isolationists. Those of us who know the pacifists who are members of the Fellowship of the Reconciliation cannot accept this indictment of men like Muste, Fosdick, Buttrick, E. Stanley Jones, John Haynes Holmes, Muriel Lester, etc. Simply because they believe that there is another way than the way of sheer brute force, and who do have the international program of the Fellowship of the Reconstruction which far outclasses the Atlantic charter of Winston Churchill and Franklin Delano Roosevelt, can hardly be called isolationist. With the rest of the book we are in heartiest agreement in the plea the author makes for the Four Freedoms, which must be maintained in an integrated world, for the democratic way of life, as opposed to the totalitarian concept.

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A. S. N.

**Christian Doctrine** by J. S. Whale. The Macmillan Company. 197 pages. \$2.00.

The author of this volume needs no introduction to students of contemporary theology. His volumes *What Is a Living Church* and *This Christian Faith* were reviewed in the pages of *Church Management*. This volume is a statement of our Christian faith based upon the New Testament and the authority of the church. It is the expansion of eight lectures which Dr. Whale gave at Cambridge University during the Michaelmas Term of 1940.

In these days of political and social confusion such a volume as this dealing with the fundamentals of our faith is welcomed. Even though we may not agree with every tenet of the author, it is refreshing to see in compact form a statement of faith.

In the first chapter the author examines the Christian doctrine of creation. It asks the question: Who is the Living God? The place of sin in human life is the theme of the second chapter. In the third chapter with the Kingdom of God as the subject, the author discusses the Christian doctrine of history. The doctrine of the atonement and the doctrine of the Trinity are the subjects of the next two chapters. Perhaps the best—at least the most interesting to the reviewer—is the chapter entitled "Life in the Spirit" which further discusses the theme upon which the author has already written a book—the Christian doctrine of the church. Dr. Whale insists that the great Protestant reformers, Luther and Calvin, were vitally interested as churchmen and were not "peevish little individualists." The concluding two chapters deal with the subjects of "Means of Grace" and "Death and the Age to Come."

If you are searching for a volume which can clearly and briefly answer such questions as those relating to man's relationships to God and to society, this volume is recommended. Here is a volume containing eternal spiritual truths.

W. L. L.

## Biographical

**Something About Kierkegaard** by David F. Swenson. Augsburg Publishing House. 173 pages. \$2.50.

**Thoughts on Crucial Situations** by Soren Kierkegaard. (Translated from the Danish by David F. Swenson, and edited by Lillian Marvin Swenson.)

Augsburg Publishing House. 115 pages. \$1.50.

It would be fair to say that thought concerning Kierkegaard, the great Danish theologian and philosopher, is in its second stage as far as American readers are concerned. A few years ago he was practically unknown to the American reader. In the few years since his discovery we have tended to come to the place where we again ignore him, because when accosted concerning our knowledge of Kierkegaard we can blandly say, "Oh, yes, I have heard about him."

But this "hearing of the ear" will be supplanted by "genuine sight" if the above books secure the attention and the circulation which they most richly deserve.

Tribute must again be paid to the man who more than any other in America has been responsible for "uncovering" Kierkegaard and revealing him to the American public. Although Dr. David F. Swenson, beloved teacher of philosophy at the University of Minnesota has now passed to his reward, Mrs. Swenson has here gathered certain literary remains which all loyal students of Kierkegaard will treasure.

Let no one be misled by the seeming simplicity of the title of the first volume. The "something" about Kierkegaard deals with "some things" most important. The contents of this brief volume come from a lifetime of study on the part of Dr. Swenson. The first two essays form a biography of the theologian (Kierkegaard) which, while only seventy pages in length, proves most stimulating. If one desires to quickly gain knowledge concerning the Danish Socrates he will find this an excellent source.

Two chapters in the book are especially current in their subject matter, namely, Chapter VI—"Kierkegaard's Treatment of the Doctrine of Sin" and Chapter VIII—"A Danish Thinker's Estimate of Journalism."

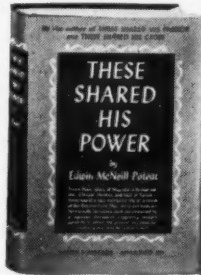
While in the first volume the reader is in large part compelled to see the theologian through the eyes of another—an obvious disadvantage even though those eyes be ones possessed by the best American interpreter of Kierkegaard—in the second volume Kierkegaard speaks for himself.

This work aptly illustrates the truth that "Kierkegaard was determined to have all his writings of such a quality as to appeal to the very best in his possible readers." All his work may be measured in the light of his Theory of Values: "I want honesty, neither more nor less. I stand neither for Christian severity nor for Christian mildness; I stand solely and simply for common human honesty."

How would the acceptance of such a creed affect one when he met life's crucial situations? This volume gives the answer. The great philosopher postulates three situations: (1) a confessional service, (2) a service at the altar of marriage, and (3) a service at the grave. What minister has not faced such situations feeling the need for strength other than his own? Let him face them once more in the company of the Danish Socrates and he will ever again face them with less fear and trepidation.

These essays are not for the "desert" seekers but for those who seek a

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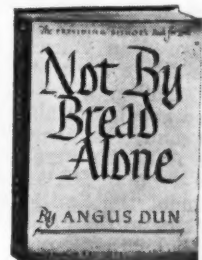
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**I Have Considered the Days** by Cyrus Adler. The Jewish Publication Society of America, Philadelphia, 1941, 447 pages, \$2.50.

"It seems to have been a curious fate which pursued me even in my later years, that when I intended to settle down in one city to do what by itself would be a not too laborious task, I was always gripped by another city to do double work." The life and work of Cyrus Adler could be no better characterized than in this sentence taken from his biography. In keeping with his Jewish training he takes as the title of the book a phrase from Psalm 77:6, "I have considered the days of old, the years of ancient times." Well might a few words have been added to the title to make it read, "I Have Considered the Days—And Have Found Them Busy Ones."

However, we should perhaps be thankful for this "urge to do" which was so characteristic of the life of Dr. Adler, for had he not possessed it this biography might never have been written. In the early "thirties," Dr. Adler found himself under orders from his physician to lead a more tranquil life, to drop at once many of his activities and social obligations. During this period of enforced idleness his wife and daughter urged him to write the story of his life. He describes the circumstances under which the memoirs were started, saying: "My physician had prescribed a certain treatment which required that I should lie flat on my back for two hours every morning, a position in which I can neither read nor write. My young daughter suggested to me that I use this time in dictating to her my life's adventures. It was thus the memoirs came into being."

Cyrus Adler began life as the son of a storekeeper in the little frontier village of Van Buren, Arkansas, yet he finished it as a world citizen. He was a scholar, a trained observer of men and events, an able historian, with a background that included the Sciences and the Arts. He was the discoverer of the Jeffersonian Bible; for many years librarian of the Smithsonian Institute; co-operator in the production of the International Catalogue of Scientific Literature; founder and long time president of the American Jewish Historical Society; editor of the first seven volumes of their publications; long-time governor of Dropsie College of Hebrew and Cognate Learning; more than thirty years editor of the Jewish Quarterly Review; member of the Board of Trustees of the Free Library of Philadelphia; chairman of the board of editors which produced the new Jewish translation of the Bible, member of the Jewish War Relief Committee in the First World War; one of the leading spirits in the formation of the Jewish Theological Seminary of America. What need be said more of the work of Cyrus Adler, and yet these are only a few of his many activities.

"The firm faith of Cyrus Adler can best be set forth by a quotation from his own book: 'I have an abiding faith that mankind will rid itself of these aberrations which are now afflicting a part of the earth. Neither Alexander,



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nor Caesar, nor Napoleon lasted; and their puny imitators will not last either."

I. G. G.

### Christian Missions

**Not to Me Only** by Caleb Frank Gates. Princeton University Press. 340 pages. \$3.00.

This book is not only the autobiography of a missionary; it is the biography of a nation during the important years of its transition from the old to the modern way of life. Mr. Gates went as a missionary to Turkey in 1881 and after spending his early years teaching in a school in Mardin and doing general missionary and relief work, he became President of Euphrates College. Accepting a call to the presidency of Robert College in 1903 he spent the remainder of his fifty-one years of service in that position.

The early chapters tell of the old Turkey, with its famines, poor government, riots and massacres. Those were days when it tried the courage and strength of a missionary to travel among the people administering relief and seeking to protect the oppressed in times of uprisings. After becoming president of Robert College Dr. Gates increasingly became one of the most influential foreigners in the land. He was the friend and confidant of American ambassadors and of Turks in high station in the government. During the trying days of the World War he was able to protect his college and still maintain his position in the esteem of the Turkish leaders and people.

The chapters on the new Turkey under the leadership of Mustafa Kemal reads like a fairy story. Ataturk, to use the title conferred upon Mustafa by his countrymen, was a man of boundless energy and vast ability with a great vision of the future for his country. While ruthless and intolerant at times, and always lax in his personal morals, nevertheless he had a fine and noble regard for the welfare of his people. As one reads these concluding chapters he cannot but feel that in Turkey one of the greatest social experiments and achievements of our century is taking place.

Your reviewer could not refrain from thinking that in this book is found one answer to the question, "Are missions worth while?" This volume can be recommended as biography of the first rank from the angles of content, approach and literary style. C. W. B.

**The Revolution in Christian Missions** by Roy L. Smith. Abingdon-Cokesbury Press. 223 pages. \$1.75.

Although a reviewer should exercise caution in the use of superlatives, it can be said with a high degree of assurance in this series of Fonder Lectures delivered at Southern Methodist University, the editor of the *Christian Advocate* has given the reading public as interesting, informing and stimulating a book on missions as is found in the entire voluminous literature of the subject. We must admit that there are some dull books on missions, as well as on diverse other subjects. This book, however, fairly sparkles. The copy upon which this review is based has few unmarked pages, and it is going to be "read in" again and again. It is not the kind of reading matter that gets permanently relegated to an obscure shelf.

Dr. Smith takes in a wide territory. At least half of his space is given to backgrounds. The first chapter has to do with "The Golden Age of Missions" and the next with "The Age of Doubt." The latter of these is such an exceptionally brilliant piece of writing that it would be worth reading as an interpretation of the course of recent history, even if it shed no light whatever on missions. Once in a while the reader may find himself debating with the author in regard to some of his interpretations of trends of national and world politics, but this means that he has read something which has set him to thinking.

The lecture on Doors That Are Closing is possibly more realistic than encouraging, but the spirit of the book as a whole is one of militant hope. The title of the final chapter is The Modern Missionary Program. It should be required reading for all who are standing in need of illumination in regard to the outstanding spiritual issues of the world of today.

L. H. C.

### The Bible

Introduction to the Old Testament by Robert H. Pfeiffer. Harper & Brothers. xiii + 917 pages. \$4.00.

This encyclopedic mine of information provides the most comprehensive and up-to-date introduction to the Old Testament now available. The author is lecturer on Semitic languages and curator of the Semitic Museum at Harvard University.

The book, which is written for any interested person who can read English, endeavors to give lovers of the Old Testament who are not technical scholars some of the historical background, style, purpose, thought and faith of the Hebrew writers. It is distinctly a reference book with critical analyses of each book in the Old Testament. There are chapters on various interests in Old Testament study, a history of the canon, information about texts and versions, consideration of the problems of the original documents and a splendid bibliography.

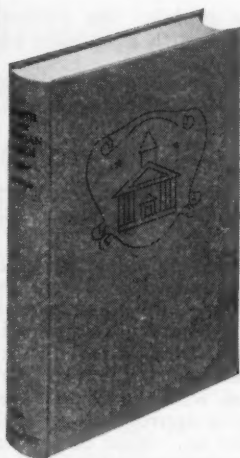
This is no book for the average man to sit down and read through. It is rather a monument of Old Testament scholarship which should be near at hand for every lover of the Bible to use for reference purposes. It will be much used in the teaching of the Old Testament and should replace considerably older introductions on the shelves of wide-awake ministers.

H. W. H.

Bible Quizzes for Everybody by Frederick Hall. W. A. Wilde Company. 148 pages. \$1.00.

A splendid book of "Bible quizzes for everybody." A good book for teaching the Bible in a popular manner in the home, class, society, young people's group, or for individual enjoyment, and information. There are eight chapters containing many sets of quizzes and answers on all major portions of the Bible on the following subjects: quizzes for children, things that Jesus did, who said it?, books of the Bible, Bible trip-lets, the Bible and the poets and miscellaneous quizzes. An excellent piece of work by a layman who knows his Bible.

E. P. T.



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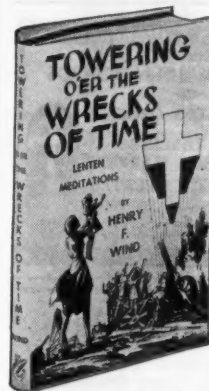
Bright Midnight by Trumbull Reed, The Westminster Press, 278 pages, \$1.50.

*Bright Midnight* is an appealing story of a blind college student normal in every way except for the helplessness and hopelessness known only to those who are afflicted in the same way. Sam Day had not always been blind. An accident at the end of his first year at the university deprived him permanently of his sight and temporarily of his hope. Three years after his blindness, he re-enters the university to continue his studies. He finds a real place for himself in the college life. The story of his transition from a self-conscious blind man, dependent on a paid guide, to a confident man striding beside his "Seeing Eye Dog;" from a man afraid of the future to one supporting himself by a work he loves and planning a home with the girl he loves, is one which will prove lively reading for every young person and adult who enjoys a good college story.

M. L. R.

Youth Explores the Bible by David R. Piper. W. A. Wilde Company. 354 pages. \$2.00.

The book will help make the Bible live to youth of the senior-high-school and junior-college age. It is well written, full of interest with human insights and a touch of humor, giving space to reason and the scientific approach to Bible-lore. Thus the flood may have been accounted for by the Atlantis-theory with the bursting of the land-bridge at Gibraltar. There is not too



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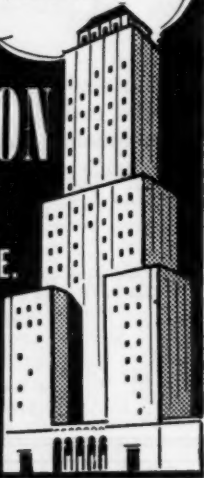
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J. F. G. G.

**The Children's Party Book** by Mary Breen. A. S. Barnes & Company. 239 pages. \$2.50.

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The book is well illustrated. In case you desire a list of stories and songs for children, you will find it in the bibliography.

M. L. R.

### Worship

**Seven Words of Life and Beauty** by Alvin E. Bell. Paper bound. 61 pages. 35 cents. Bible Features Syndicate, Toledo, Ohio.

This little book is almost the ideal thing for ministers and churches seeking ideas for the three-hour Good Friday service. The author, pastor of the Glenwood Lutheran Church, Toledo, Ohio, has conducted such services for years. In the booklet he gives a picture of the historical development of the service, methods to make it affect, and lists the sermons series which he has used through some years. In addition there is a section devoted to suitable music for the three-hour service.

The concluding seven chapters of the book contain sermons on the seven words. These under the main head of Seven Words of Life and Beauty, include addresses on "Beautiful Saviour," "King of Creation," "Son of Man," "Son of God," "Truly I'd Love Thee," "Truly I'd Serve Thee" and "Light of My Soul, My Joy, My Crown."

Dr. Bell is well known not alone because of his Toledo church but as author of the widely distributed syndicated Sunday school lesson material known as "Gist of the Lesson."

W. H. L.

**Teaching Through Worship** by Ann Morgan. The Standard Publishing Company. 154 pages. \$1.50.

An excellent book which will be of much help to those who teach junior boys and girls. The book contains 49 worship programs that teach the fundamental truths of God's word. Each program contains a uniform order of service. Around a central theme the scriptures, songs, stories, projects, etc. are built. Much use is made of the Bible as the authority for the teaching of the lesson of the morning.

The programs in the book are suitable for either large or small departments. The book is very practical with adequate

instructions for the program director.

The reviewer has used several of the programs in class and has found them to be most satisfactory.

M. L. R.

**Dramatized Stories of Hymns and Hymn Writers** by Ernest K. Emurian. W. A. Wilde Company. 304 pages. \$2.00.

Here is a volume that will satisfy a real need. It has been produced with the idea of making some of the great old hymns and their writers live in the hearts of the people of the present day.

Ten of the great hymn writers of the past are selected and their hymn writing is dramatized, conveying a vivid description of how the hymns came to be written, which is good information for us all. Seven of the great hymns are likewise chosen and dramatized. These are also done in a fine way.

Any one of these dramatizations would be very fine to use in an evening service, especially if the old hymns are used and the dramatization properly presented. The book is well worth the price and will be helpful to all church workers.

A. H. J.

### The Church

**Christianity Marches On** by Jacob J. Sessler. The Half Moon Press. 119 pages.

This book was written to give those who have no time to read lengthy volumes on church history some perspective of the Christian church through the years. It has twelve chapters and may be a study book with its "test questions" and "forum" which would stimulate thinking. It is a fascinating story told by a competent and trained historian. Dr. John W. Beardslee, Jr., president of New Brunswick Theological Seminary writes the foreword and expresses appreciation for the book. Young and old should profit by its being so clear, so full of faith and devotion.

T. B. R.

**Into Abundance** by Soren K. Ostergaard. Willett, Clark & Company. 154 pages. \$1.50.

The author of this book calls attention to the fact that our present national economy has made work and other opportunities scarce in the midst of great abundance. He feels that the TVA, the Resettlement Administration, and certain other governmental agencies have done much good, but they have not gone far enough in making available to the people the resources which might be at their disposal. To get at the root of the matter he suggests setting up "reciprocal economy clubs or workshops of co-operation" which would be a part of a new national economy designated as a co-operative authority. This authority would be empowered to "establish a medium of exchange that would gear purchasing power to production and consumption," and "enlist the unused equipment and resources in the service of the people."

Mr. Ostergaard brings to his task the opportunity of observation and experience which his own Danish background affords. The book is well written, readable, and would be a splendid volume for a study group interested in this subject.

S. L.

# Biographical Sermon for February

George Washington — The Pioneer President

by Thomas H. Warner

*Moreover thou shalt provide out of all the people able men . . . to be rulers.*  
—Exodus 18:21.

**G**EORGE WASHINGTON was born February 22, 1732. He was the son of Augustine and Mary. They belonged to the aristocracy of Virginia, and lived in a mansion with some luxury and not a little state.

Woodrow Wilson said that Washington was cast for his career by a very scant and homely training. No one in Virginia thought that becoming a mere scholar was a desirable education for a gentleman. He ought to become acquainted with men and things rather than with books. Washington's father lacked neither the will nor the means to educate him, but he died before George was twelve.

Before he was sixteen Washington went to live with his brother Lawrence. There he met Lord Fairfax who put him in the way of becoming a surveyor. It was wild and perilous work but Washington enjoyed it.

At the age of twenty-one Washington was given command of the campaign against the French. Irving says that he was then the rising hope of Virginia. But the campaign ended in dire disaster.

Washington was married January 6, 1759. He took his bride to Mount Vernon and lived the life of an English gentleman. He was kind, dignified, hospitable, industrious and efficient. "The great searcher of human hearts," he said, "is my witness, that I have no wish which aspires beyond the humble and happy lot of living and dying a private citizen on my own farm."

In 1765 the English Parliament passed a Stamp Act. The colonists rebelled. Washington was selected as commander-in-chief of the army. After a desperate struggle he defeated the British in 1781.

Washington was given a royal welcome on his return home. Virginia loved a hero, and received him with every tribute of affection. Woodrow Wilson said that the following spring the whole life of the world seemed to pour in upon him. He had become famous.

Washington was elected the first President of the United States April 7, 1789. He set out for New York with a heavy heart, for duty had never

seemed so unattractive as then. He had hoped to spend the rest of his days at Mount Vernon. On April 30, in the presence of a great concourse, he took the oath of office. Washington refused a third term. As soon as possible he returned to Mount Vernon and resumed the life of a country gentleman.

Washington was inspecting his farms December 12, 1799. A keen wind was blowing and sleet was falling, and he was thoroughly chilled. Membranous croup developed in the night, and the end came the next day. His last words were "Tis well."

"The country knew him when he was dead," said Woodrow Wilson, "knew the majesty, the nobility, the unsullied greatness of the man who had gone."

In 1889 in *The Bibliotheca Washingtoniana*, Mr. Baker listed 502 biographies of Washington. Many have appeared since.

In 1926 Rupert Hughes "Biography" appeared. It is not pleasant reading. He accepts as true everything that reflects on Washington's ability and character. He says that Washington was a big, blundering, bewildered giant. As a god he was a woeful failure, as a man he was tremendous. Yet he admits that he was real and lovable, as well as admirable.

It is said that in his youth Washington was ambitious, courageous, industrious and masterful. These characteristics persisted throughout his life.

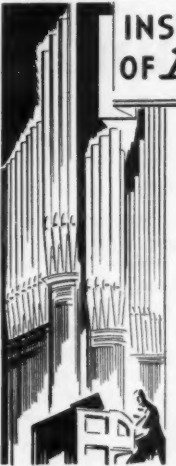
Rideing's estimate of Washington is still valid. He says: "His simplicity was as great as his genius. No self-seeking appeared in his character. His one thought and only aim was to benefit his country. There has been no nobler man in history."

Moses' father-in-law gave him some good advice. He said: "Moreover thou shalt provide out of all the people able men . . . to be rulers." That is what our fore-fathers did.

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# Foundations for Christian Living

*A Sermon by Russell M. Bythewood\**

*Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—I Timothy 6:17-19.*

SOMETIME ago I was on the campus of the University of Nebraska and the builders were beginning the construction of the Love Memorial Library. It was interesting to note that the first work they did after determining the area of the building, was clearing the ground of debris and useless materials. Then the excavating machines began their work, continuing until the proper area for the foundations for the building was made ready. Then they began to lay the foundation which was composed of building sand, crushed rock, together with the proper quantity of high grade portland cement, which being thoroughly mixed with water, poured into the proper forms and allowed to harden produced the foundation on which the superstructure of this Love Memorial Library will rise, to serve the youth of our state for unnumbered years.

As I thought of the construction of this building, and especially the laying of the foundation, it occurred to me that therein lay a lesson for life.

The different materials of which this foundation is composed, put into place without the others, would never in the world make a proper foundation for any building. Building sand alone would not do it, nor would crushed rock alone, nor even the portland cement alone, nor even these three without the water, which sets up the binding process. But together, under scientifically trained engineers, and properly handled, they produce just the right foundation.

One further comment on these materials. All of them are the products of Nature—the building sand, the rock, the cement and the water all come from God. Man created none of them, but working with him, man has been able to develop and use these materials for his own advancement.

Likewise there are a number of

"materials" which we must use if we would lay the foundations for Christian living. These include seven items, which I am presenting in three groups of two each, and the seventh item stands alone as the necessary active ingredient.

## I

In my first group of ingredients for laying the foundation of Christian living, I am including truth and reverence.

Truth is not always an easy material to use, but a most important one. Our Master said, "Ye shall know the truth and the truth shall make you free." Most of us say we want to know the truth and will follow it regardless of where it will lead us. But in practical living we don't do that! We don't want to know the truth about some things and make no effort to determine what is true and what is false.

How few of us believe the truth in "The wages of sin is death," and live as though we wanted to shun evil and enjoy the fullness of life? How many university students really and truly search for the truth and having found it readjust their lives to meet the new situations they must face?

There is another phase in which we should deal with truth, and that is "Speak the truth." I am not concerned at the moment with so-called "white lies" and social conventions. But for one to be recognized as a person whose word is unimpeachable and as good as his bond. How often, for the sake of supposed immediate or even future benefits we do not tell the truth, and what devastating experiences come to us, as a result!

Truth is a most important ingredient in the foundation of international relationships. This cannot be one-sided if permanent results are to be had. May the nations of the world, our own included, learn this some day.

Closely related to truth is reverence. Reverence of man for man—the relationships between capital and labor, between mistress and maid, between employer and employee would be vastly improved if we understood this better! If we could keep constantly in mind that human personality is the most sacred gift from heaven, how this would change all our human relations!

While we are waiting for this to take place throughout the world, we

can make it come to pass in our own small world. May we remember that God created every man in his own spiritual image. Where this image has been marred or destroyed, or submerged, so that it cannot show we have a responsibility to give it a chance for re-birth as we come in contact with such lives.

Think for a moment what the real application of reverence for human personality would do for the world! In international relationships, what reverence for signed treaties or for publicly pledged word of leader would have meant in our present world! Reverence for God should not be omitted for this permits man to enter into the highest and loftiest relationships of which he is capable.

Truth and reverence are the two materials that I would use together as the first items to go into the foundation for Christian living. They may be likened unto the building sand which must fill the larger spaces between the rocks that a compact mass may be formed.

## II

The next group of ingredients I would use in foundations for Christian living will be humility and gratitude.

Humility. The great Apostle Paul said, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith"—(Romans 12:3). How we need this admonition today; we have so many "smart alecks" among us. And the pulpit is not free from the disease any more than the pew. On the streets, in store and office, and on the campus we meet the man with the "big head."

No one who would build on the right foundations for Christian living will dare be all-sufficient, self-righteous. This is not to disparage self-confidence and self-assurance to a proper degree. They are very desirable. "No man liveth unto himself and no man dieth unto himself."

There is no man without sin, no man without his personal weakness, his blind spot, his Achilles' heel.

Humility sits upon the shoulders of man or woman, young or old, as a most beautiful garment, providing the setting for the bright gem of the life

\*Minister, Tabernacle Christian Church, Lincoln, Nebraska.

that actually scintillates and radiates because of modest bearing and humble, though successful service.

Gratitude. What shall we say of gratitude as an ingredient in the foundation for Christian living? It is a fit companion for humility. The humble person is always grateful.

Our Bible is filled with instances of both ingratitude and of gratitude. And always the former is deplored and the latter praised.

Jacob, David and Daniel gave continued evidence of their gratitude to God, expressing this for experiences and situations in which they found themselves that many of us would not likely have shared with them.

The Apostle Paul was constantly pouring out his heart in gratitude to his Father for all the blessings, material and spiritual, he had received.

What a word of gratitude can do for one! It brings new courage, new purpose, new hope and makes new victories possible!

As citizens of this beautiful and delightful city in which we live do you express your gratitude to the "founding fathers" and those of today who helped establish and maintain the high level of culture and education which we have here?

As citizens of this wonderful country of ours how careless we are about expressing our gratitude for the heritage that is ours! We are too willing to accept the blessings we have as if they came like manna from the skies and the supply is entirely inexhaustible.

The expression of gratitude should be definite and practical, not merely a lip service.

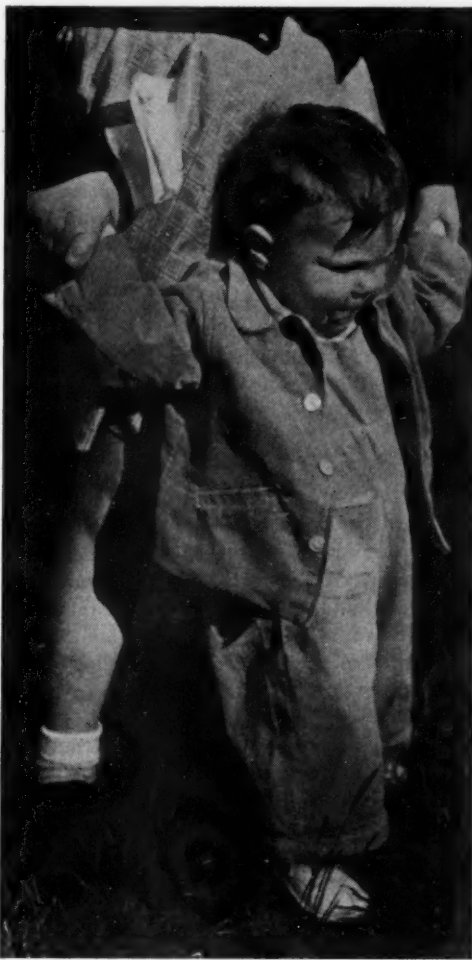
Humility and gratitude may be thought of as companion ingredients for the foundation of Christian living, likening them to the crushed rock.

### III

My next group of ingredients for the foundation for Christian living includes justice and loyalty.

Justice. To develop a sense of justice and fairness in life and to demand this not only for one's self but for other persons who need protection and assistance is one of the finest qualities to be developed. A justice that will cause you to take up the challenge of the underprivileged or the abused and to crusade for them at even great personal sacrifice. Justice is the opposite of "It's none of my business" when you see someone being abused.

Justice might cause a student to crusade for some campus reforms, or business men or women to crusade for slum removal, or to prevent those in high places imposing upon the more



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Justice comes out of integrity and high purpose and nowhere else can it be found. "Whatsoever ye would that men should do unto you, do ye even so unto them."

Loyalty. But there can be no justice without loyalty, so these two make up the third pair of ingredients for the foundation of Christian living.

Loyalty is a necessity if one would make a success in life, laying a good foundation for the super-structure of life. Loyalty goes down deep; it is not a surface quality.

It is all very well for students and alumni of the university to back the team, turn out in great numbers at the games, even purchasing tickets at considerable sacrifice, and yelling their heads off for the team to win. And still backing them when they lose. That's all well and good—I'd not change it. But finer loyalty will be evidenced in remembering that you are an alumnus of the university, that you are its product and that the daily life you live brings credit or discredit upon your alma mater. This is a test of real loyalty.

Loyalty in business is not evidenced merely by doing what you are told and even doing it as well as possible. You are paid to give your best—not a second best. Loyalty, worthy of the name is a willingness to do the extra task, put in extra hours with or without overtime pay, that the business may prosper. So many employees forget that they, too, have a stake in the business—not alone their jobs but the on-going of a business that makes its contribution to the community and the world. The failure of any business is a tragedy extending far beyond the investment of owners in capital, building and machinery.

When a person assumes membership in club, lodge or church he assumes a serious obligation to support that organization. It should become a matter of personal honor to be present at meetings and to share in the responsibilities of membership.

Membership in such organizations is not a commodity to be purchased at a price, like so many yards of ribbon, or even an expensive jewel. Membership carries with it both privilege and responsibility in sharing in program ac-

tivities, but loyalty of its membership is required if the program is to succeed.

There is no finer quality that parents can instill in their children than that of loyalty. Frequently we have children and young people leave our church and school because some phase of the program does not suit them exactly or because some other church program is more attractive. Their very act of departure often prevents our developing sufficient numbers to do the very thing they want, and going to the other church gives them the numbers to do the very thing we would do. Specifically we have many of our boys and girls in Boy Scouts and Camp Fire in other churches, while we have small groups here as well as small classes in our church school. If all our boys and girls and our adults, too—came here we would be able to offer a more attractive program. They may get a better program elsewhere, I grant that, but they have failed to develop a sense of loyalty to the organization in which they have their membership. Let another, more attractive program appear and they seek that. Soon they become program seekers—followers of individual leaders—rather than loyal to a specific organization or cause. This applies so often during changes of pastorates. Some people join "the preacher"—and when he leaves they leave, too.

Loyalty to church and God is an index of character. Evidences of it raise one high in the esteem of his fellows and evidences of lack of it have the opposite effect. When a man is not loyal to the sacred obligations he has assumed toward church and God he lacks an important element in his character.

Justice and loyalty may, then, be thought of as companion ingredients for the foundation for Christian living. They may be likened to the portland cement, the finest of all building materials, ground impalpably fine like flour, which must cover every separate grain of building sand and every exposed surface of crushed rock, that a compact, impervious mass may be formed, allowed to harden and produce an everlasting foundation.

#### IV

Religion. The last ingredient for the foundation of Christian living stands alone because of its importance. But it is not independent of the others, but rather it is that quality which makes all the others useful. This is religion. It may be likened to the water that is mixed with the building sand, the crushed rock and the portland cement.

Without water these materials would never become a foundation for any building. So it is with religion—without it there is no adequate foundation for Christian living.

Religion comes from the Latin words—re-ligio—"to tie back" to God. Religion attempts to do just that. It is the binding element between God and man. It is the line of communication that must be kept "open" if man is to achieve that which is ultimately the best for him.

Religion includes the idea of a man-seeking God and a God-seeking man. It contemplates a recognition of God as creator, ruler, father. It recognizes man's place in the divine program as a co-worker with God in creative processes still unfinished. It elevates man to partnership with God in limitless possibilities.

Religion—and of course I am referring to the Christian religion—therefore, is the highest, the ultimate relationship of man in the world. It is not a static state, but an active, growing, creative state.

It provides in this foundation for Christian living the final material. It gives outlet and release to all other ingredients for it comes from the heart of God.

These then are the materials or ingredients for the foundation for Christian living:

- Truth and reverence.
- Humility and gratitude.
- Justice and loyalty.
- Religion.

#### A WORLD-WIDE FELLOWSHIP

When a person joins a Congregational church in Boston, or a Baptist church in Detroit, or a Methodist church in Dallas, or an Episcopal church in Seattle, he enters into the fellowship of the Church of Christ, which reaches around the world. This is the wider significance of his profession of faith. He becomes a fellow-member of that church along with the Lutheran in Berlin, the Presbyterian in Peiping, and the member of the Reformed church in Capetown. These are the facts that should be impressed upon him on the occasion of his joining the local church. He should be reminded that he is being received into the great universal Church of Christ, into a fellowship of all races and nations. If he objects to this, he does not belong in a Christian church, but in a society that is merely national or racial or sectarian, perhaps based upon "blood, race and soil."

From *A Christian Imperative* by Roswell P. Barnes; Friendship Press.

## Minister's Notebook

(From page 27)

die with him." Those who call Thomas the doubter should measure their own loyalty by this yardstick. This expression of love came from the man who later wanted to be sure and when he was certain, cried, "My Lord and my God."

12:20-24—"We would see Jesus." Here was an hour of sorrow and joy for Jesus. Sorrow because his own received him not. Joy because he saw his message crossing racial boundaries. These Greeks were probably representatives of a large group of Gentiles who had come to bring an invitation to Jesus to visit their country. The gospel had made its appeal to the Gentiles. The other sheep had heard his voice.

12:27—"What shall I say? Father, save me?" This is the prayer Jesus refused to pray. He would not ask for his own security because the will of God came first. Rather he prayed, "Father, glorify thyself."

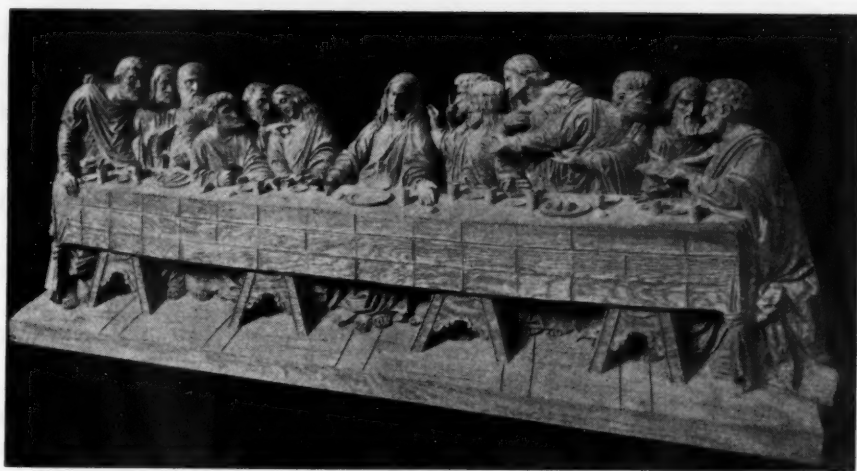
12:32—"If I be lifted up I will draw all men." Here is the principal message for the church. Not a negative note on the blackness of sin or the terrors of hell but the grace, beauty and love of the Lord Jesus. Not to scare men from hell but to draw men to Christ. See verse 47.

13:5—"Began to wash the disciples feet." Jesus had no stopping point. He preached forgiveness and the second mile. He also practiced it. His disciples quarreled and were afraid but he loved them for it. They were proud but he gave them a lesson in humility. See verses 15 to 17.

13:12—"Know ye what I have done?" I wonder if anyone knows. He revealed God's will and nature to us. He redeemed us. He told us about the kingdom and how we might be citizens. He promised to be with us always. He gave us an example and the hope that we might be able to follow. All this and more.

13:15—"And it was night." It is always darkness when one goes away from the light. In every sense it was night for Judas. It was the night of sin, hopelessness, broken fellowship, compromise, disillusionment and death. So it is night for all who for any motive go away from the Light of the World.

14:14—"Ask anything in my name." That is, with his approval, that would be selfless, that we think he would ask, that would injure no one but rather be a step toward the kingdom of God. My father once gave me the privilege of writing checks on his bank account. "Anything you think I would approve or anything that would further our



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business, go ahead and write the check." I could write a check but not for selfish purposes. So Jesus says, "Ask anything but not for a selfish purpose."

14:28—"The Father is greater than I." How glad I am that I do not have to explain or even understand everything. The glory is that even one who does not understand can share if he will trust and obey.

14:31—"Arise. Let us go hence." Life's unfinished business always crowds us. There are always more places to go and more things to do than we can possibly get done. There is a note of urgency here. But where was it they went first. To the garden to pray. Pray before action.

15:4—"Abide in me." Suppose a student rings the college president's doorbell and says, "I have come for an education." The president explains to him that he must come and live and work at the college for four years. He must abide. The student does not want that. He wants a college education all wrapped up and handed to him so he can take the next train back home. That is impossible. Likewise, men bent on selfishly trying to gain something or to save themselves cry out to God and expect him to answer immediately. God's house is not an emergency ward but a home. One must abide to expect an answer.

15:8—"Herein is my Father glorified that ye bear much fruit." How can a man glorify God? By words, by gifts, or by going on a pilgrimage? No. Through fruit bearing, Christ-like character, helpful service and Christian growth. Thus we add to God's kingdom

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and his glory, and Christ calls us his disciples.

15:12—"This is my commandment that ye love one another." When asked what was the greatest commandment Jesus said it was to love God and to love one's neighbor. Compare this with 14:21-24.

15:15—"No longer do I call you servants but friends." A servant is one who does only what he feels he must do in order to hold his job and he wants all the pay he can get in return. A friend is one who is anxious to do all he can for you and expects nothing in return. Many Christians are still in the servant class, looking for the servant's entrance, and expecting a servant's wages.

16:22—"Your joy no man taketh  
(Turn to next page)

## Panel on Summer Ministry of the Church

This panel announced for the March issue will be postponed until the April issue in order to fill pages of the March number with material for Holy Week, Good Friday and Easter.

### MEMBERS WHO WILL PARTICIPATE IN THE PANEL ARE

CLYDE FOUSHEE, James Lees Memorial Presbyterian Church, Louisville, Kentucky  
 MAURICE D. KIDWELL, First United Brethren Church, Akron, Ohio  
 J. RICHMOND MORGAN, Congregational Church, Peru, Indiana  
 WALTER O. MACOSKEY, First Baptist Church, Seattle, Washington  
 E. LEE NISWANDER, Norris Memorial United Brethren Church, Cincinnati  
 HARRY M. SAVACOL, Methodist Church, Trucksville, Pennsylvania

This year, of all years, is one in which churches should question the wisdom of closing for the summer. These men will discuss the various angles of an effective summer ministry.

## Read the Panel Discussion in the April '42 Issue

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### Minister's Notebook

(From page 47)

away." What joy was there ahead of those Christians? The joy of being Christ-like, of victory, of seeing others turn to him, of seeing the light drive out the darkness, of work completed, and the joy of anticipation of companionship with him. "Who shall separate us from the love of Christ?" Let the world come. The Christian is bigger than anything that can happen to him.

17:17-19—"For their sakes I sanctify myself." That word sanctify is a good word that lost its reputation in bad company. It means "to make sacred, to

set aside for sacred use, dedicated to God's service." Christ gave up his work, his family, his home, his life for our sakes. So he prays the Father to lead his followers to give themselves for his kingdom.

18:18—"Simon Peter stood and warmed himself." It is always dangerous to warm oneself at the fire of an enemy. Peter found it so. His love and loyalty grew cold in that hour. A Christian cannot draw comfort, enjoyment and security from questionable methods and institutions without compromising his ideals. How about Christians who warm themselves in the comfort and security of clubs which promote liquor and gambling? How

about Christians who draw income from enterprises which exploit the poor or promote war? While warming himself Peter denied his Lord. I wonder if that may be the answer to the decline in missionary zeal in our churches.

18:22—"One of the officers struck Jesus with his hand." What a way to answer an argument. A Chinese argument seldom ends in a fist fight. They say "he who strikes first confesses that he has run out of ideas." The high priests and officers could not answer Christ so they struck him. So when men run out of ideas, lose their judgment and reason, they go to war.

18:27—"Straightway the cock crew." The cock always crows. "Conscience doth make cowards of us all." The man who thinks he has escaped punishment and the man who stands with ill-gotten gains in his hands are all troubled by the cock crowing. Doctors are telling us that much of the nervousness, high blood pressure and digestive disorders are due to guilty consciences. The cock always crows.

18:34—"Sayest thou this of thyself?" Are you a "yes" man? Is your religion secondhand? Pilate, do you ask this question because your heart seeks truth or because someone told you to ask it? Many church members do not know why they believe in prayer or in the Christian religion. Their faith is secondhand. Their mother or some teacher or minister told them it was true. They are good "yes" men. Other people have been told that Christianity is not true and they have become shallow cynics. Their cynicism is secondhand.

18:38—"What is truth?" Pilate got out beyond his depth. He had been told the questions but not the answers. Truth was something of a stranger to Pilate. It always is to "yes" men. So, confused, floundering and afraid, with

Rome behind him, the Jews on one side shouting hate, his wife on the other hand warning him, and with Jesus calm and courageous before him, Pilate was in need of someone who could tell him what and where truth might be found. Jesus did not answer because he knew Pilate was just talking. He did not want truth. He wanted to play safe.

18:40—"Not this man, but Barabas." Here is the eternal choice, the lower or the higher, the temporal or the eternal, the hard right or the easy wrong, discipline or license, sacrifice or indulgence, Jesus or Barabas. Choose you this day.

19:5—"Jesus came out wearing the purple garment." What strange garments men put on Jesus. In the middle ages it was the armor of the Crusaders. In 1918 it was khaki. Today we put a tuxedo on him and take him to expensive hotels or a morning coat and lead him to his place in a Gothic church. An Oriental once listened to a sermon about God. Asked later what he thought about it he said it disturbed him. According to the sermon God was a white man, an American and a Baptist. Unfortunately he said he was a yellowman, Chinese and a Presbyterian. What strange clothing for Christ to wear.

19:11—"Thou wouldst have no power except it were given thee." All power is from above. In John 1:12 those who believed were given power to become. Here Pilate is told bluntly that his power is from God and not from Rome. Notice Pilate did not answer. He knew Jesus spoke the truth.

19:15—"We have no king but Caesar." The trouble with making Caesar king is that when Caesar fails you have no king. Many people made money their king and they lost their money. Political power may go with an election. The kingdom of God remains faithful and his meek, humble, peace-making followers shall share in his eternal glory.

19:22—"What I have written, I have written." Yes, Pilate spoke the truth at last. He had written a page of history marked by intrigue, cowardice, bluffing, and finally surrender. That he could not erase. How firm and bold Pilate became after the danger was all over.

19:38—"A disciple, but secretly for fear of the Jews." Oh, how much the kingdom of God suffers because of anonymous Christians who are afraid. In every city where evil crosses the lives of millions of people there are many Christians who are interested and concerned but because of fear of criticism or publicity or business affiliations they are not willing to stand up and be counted. Joseph came too late.

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20:13—"Woman, why weepest thou?" Mary Magdalene had suffered from seven devils. It was the perfect number. It was the Jewish way of saying she was an evil woman. She found Christ and her whole life was changed. Now she stood weeping. Why? Because she had lost Christ. Why is there so much sorrow, anxiety, foreboding in the world today? Why so much trouble and suffering? America, why weepest thou? If we were honest we would answer, "Because they have taken away my Lord."

20:24—"Thomas was not with them when Jesus came." Here is the answer to church attendance. Thomas was absent and he doubted. Many former Christians who used to go to Sunday school and church are now in prison or have children in prison or have broken homes and broken hearts. Godlessness is not profitable. The place for God's children to be is in God's house. Thomas had the good sense to be there the next Sunday and what a blessing he received.

21:15—"Lovest thou me?" Here is the first trial for heresy, the first inquisition, the first ordination council. One question was asked, "Do you love me?" What was the sentence imposed? "Feed my sheep." Jesus did not kick the heretic out. He loved him back. If Peter loved Christ then he was orthodox enough to pass the examination. It is the question Jesus asks all Christians today. "Lovest thou me?" If Christians love, they will do something about it.

Cardinal Gibbons wrote an article on "The Preacher and His Province." He said: "I once listened to a clergyman condemning in vehement language low-necked dresses, where their use was utterly unknown. . . . I heard of a young



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minister of the gospel who delivered a homily on the ravages of intemperance before an audience composed exclusively of pious, unmarried ladies, who hardly knew the taste of wine."

# THE SERMON SCRAPBOOK

by Paul F. Boller

## WE HAVE FORGOTTEN GOD

Abraham Lincoln

We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. Intoxicated with unbroken success, we have become too self sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us.

## THE SUPREME POWER

"And Moses said, Lord I beseech thee, show me thy glory. And God said, I will make all my goodness pass before thee . . . and I will be gracious . . . and I will show mercy"—Exodus 33:18-19.

Suppose that you asked God in a prayer, "Lord, show me Thy glory," as Moses asked. What would you expect for an answer? We do not know what answer Moses expected when he asked this question. Possibly he expected some vivid demonstration of physical power such as a flash and roar of lightning and thunder or an earthquake to shake the hills or a storm to sweep over the plains. There are those who think of God solely in terms of his omnipotent, physical might. To them that is the greatest thing about God.

Or perhaps Moses was expecting a demonstration of God's infinite wisdom. There are those who think of God chiefly in terms of his omniscient wisdom: He sees all, he knows all; that is his highest glory.

However, we do know how God answered Moses' prayer. God said, "I will make all my goodness pass before thee . . . I will be gracious . . . and I will show mercy."

What a wonderful revelation of God that was! It means that the supreme power of God lies not in his omnipotence in the sense of sheer, physical might (though that is there), nor in his omniscience in the sense of his eternal wisdom (though that is there), but in his goodness, graciousness, mercy and love. Primarily in the still small voice of conscience within and the flow of love about us, do we hear the living God speak most clearly and powerfully



Paul F. Boller

in our lives. This is the true energy of the universe!

If this is God's highest glory, it is also man's highest glory. If God is essentially good, then man must be good if he would be in harmony with what is deepest in the universe. If God is love, then man must live a life of goodwill toward all his fellowmen.

Shall we not offer the prayer that Moses offered, "Lord show me thy glory?" If we do, God will reveal to us his glory as he did to Moses. He will let his goodness and love pass before us—shining in the face of Jesus Christ. In Christ's face we see the glory of God and the glorious possibilities of our own lives and our world. "Light hath shined out of the darkness . . . to bring the light of the knowledge of the glory of God in the face of Jesus Christ."

## THE LIFE WELL PLEASING TO GOD

Based on I Thessalonians, Chapter 4  
"How ye ought to walk and to please God."—I Thessalonians 4:1.

I. Personal Purity. (4:3-8)

II. Brotherly Love. (4:9-10)

III. Industry. (4:11-12)

IV. Quiet Hope Concerning the Unseen World and Comfort for the Bereaved. (4:13-18)

## PEACE WITHIN WHEN WAR RAGES WITHOUT

Outline of Sermon by John Haynes Holmes

1. Freedom From All Undue Attachment to Material Things.
2. A Good Conscience.
3. Love for One Another.
4. Love for God.

## GUIDING PRINCIPLES FOR PRAYER

Approach God as our creator, ruler and father.

Submit to God.

Pray for the whole family of God and for the world.

Pray with the whole family of God. Seek to know the will of God as revealed in Christ.

Contemplate Christ upon the cross.

Plead for courage, strength, faith, and a Christlike spirit for ourselves.

Give thanks to God for Christ and for our assurance of victory through him.

Roswell P. Barnes in *A Christian Imperative*; The Friendship Press.

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## WAYSIDE PULPIT

A lie lasts only until the truth arrives.

Opportunity and responsibility are inseparable.

A knocker's place is just outside the door.

Be what you want other people to be—only be it first.

## GEORGE WASHINGTON

Gaius Glenn Atkins

He asked nothing for himself—and gave the world America.

## ABRAHAM LINCOLN

Thomas B. Cowan

Out of his character as a man born of a great faith in God came his po-

litical insight, which overthrew injustice; his style, which left immortal words as carriers of his thought; his humor, which lighted dark years; his sympathy for friend and foe. His heart reflected a nation's tragedy and hope.

#### Henry van Dyke

Let a man fasten himself to some great idea, some large truth, some noble cause, even in the affairs of this world, and it will send him forward with energy, with steadfastness and with confidence.

This is what Emerson meant when he said, "Hitch your wagon to a star."

These are the potent, the commanding, the enduring, the inspiring men in our history—men like Lincoln.

They may fall, they may be defeated, they may perish.

But onward moves the cause, and their souls go marching on with it, for they are part of it, they have believed in it.

#### THOUGHTS FOR SILENT MEDITATION

##### Emerson

The name of Jesus is not so much written as plowed into the history of the world.

##### Cicero

Men resemble the gods in nothing so much as in doing good to their fellow creatures.

##### St. Gregory

Whosoever would understand what he hears must put into practice what he has been able to listen to.

##### S. W. Hughes

There are no nobodies in God's universe; everybody is a somebody in God's sight.

##### Dwight L. Moody

The world has yet to see what God can do with a man wholly surrendered to his will.

##### Paul Calvin Payne

The greatest work in the world is to touch a human life helpfully.

#### A PRAYER

St. Francis d'Assisi  
(Canticle of the Sun)

Praise be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulation. Blessed are they who peaceably shall endure, for Thou, O Most Highest, shall give to them a crown.

##### Whittier

To Thee our full humanity,  
Its joys and pains, belong;  
The wrong of man to man on Thee,  
Inflicts a deeper wrong.



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#### THE CHURCH BELLS

Listen; this morning, the church bells are ringing. They began with the dawn, they will end with the twilight. Their summons will follow the sun from sea to sea. No one can interpret their music for anyone else. They are memory and dear association. They chime some well-remembered hymn above the clamor of city streets, their voices are faint and far across the winter fields. They call our land to church, and make articulate all that a church is—or has been, or may become. Gaius Glenn Atkins in *The Fellowship of Prayer*; The Commission of Evangelism and Devotional Life.

#### WHAT LINCOLN LEFT WITH GOD

One rainy day in February, 1861, Abraham Lincoln left his home in Springfield, Illinois, for his inauguration the following month in Washington. A group of friends and neighbors gathered at the railroad station to wave him farewell. The words he spoke to them as the train started are some of the noblest he ever uttered. Lincoln had more than the ability to laugh; he also had the ability to leave with God the parts of his life over which he had no control. "I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested on George Washington. Without the assistance of the Divine Being who always attended him, I cannot succeed. With that assistance I cannot fail. Trusting the God who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well." From *The Christian Century Pulpit*, Sermon by Henry Hitt Crane; The Christian Century Press.



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WE prefaced the order by a worship service or devotions, as you will. The opening hymn was on the love of God for us and was "O Love, That Wilt Not Let Me Go." This was followed by a responsive reading of the love chapter, the thirteenth of first Corinthians. The second hymn followed on our love for God, "My Jesus, I Love Thee." The inspirational talk that followed carried something of these thoughts.

The love of God has been familiarly portrayed to us in terms of the love of a father for his children; in the pattern of a shepherd for his sheep; in the relationship of a friend for friend. We have not thought of it too often in the manner of a lover for his love. Yet this metaphor appears again and again in the book.

I. The Bride—Jeremiah 6:2 "I have likened the daughter of Zion to a delicate and comely woman." Here we see the church as the love of God. She has given to him her heart. She is a delicate and comely young lady. By the opposite token the untrue church in the book of Revelation has been given the likeness of a fallen woman.

II. The Betrothal—Hosea 2:19-20: "I will betroth thee unto me forever, yet I will betroth thee unto me in righteousness and in judgment and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

III. The Giving of the Bride—2 Corinthians 11:2: "I am jealous over you with a godly jealousy, for I have espoused you unto one husband, that I may present you as a chaste virgin unto Christ." Paul gives the bride to Christ the bridegroom. She is chaste and virgin, "not having spot or wrinkle or any such thing."

IV. The Best Man—John 3:28-30: "Ye yourselves bear me witness that I said I am not the Christ but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because

of the bridegroom's voice; this my joy therefore is fulfilled. He must increase and I must decrease."

How much this lover analogy can be seen to parallel the love of Christ for the church may be recognized in the love letter Jonathan Edwards once wrote to his sweetheart, Sarah Pierpont: "They say there is a young lady in New Haven who is beloved of that great Being who made and rules the world, and that there are certain seasons in which this great Being in some way or other invisible, comes to her and fills her mind with exceeding great delight and that she hardly cares for anything except to meditate on him; that she expects to be received up where he is, to be raised up out of the world and caught up into heaven being assured that he loves her too well to let her remain at a distance from him always. There she is to dwell with him and to be ravished with his love and delight forever. Therefore if you present all the world before her with the riches of its treasures, she disregards and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is just and conscientious in all her conduct, and you could not persuade her to do anything wrong or sinful, if you should give her the whole world, lest she should offend this great Being. She is of a wonderful calmness and universal benevolence of mind."

V. The Wedding, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels; and as a bridegroom rejoiceth over his bride so shall the God rejoice over thee."—Isaiah 61:10; 62-5.

These references are not isolated. They appear again and again in reference to the relationship of God to the church.

In Romans 7:16: "Ye should be married to him who is raised from the

dead, that we should bring forth fruit unto God." And again in the reference of Ephesians 5:25ff: "Therefore as the church is subject unto Christ so let the wives be to their husbands; husbands love your wives even as Christ also loved the church and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish; for we are members of his body, of his flesh and of his bones. I speak concerning Christ and the church."

Here is the union. These twain are one: flesh of his flesh and bone of his bone.

The story of "Tusitala" most have heard. It is the story of a Scotch young man who left his native homeland and took residence in a lonely, faraway island in the hope that he might recover his health. There the natives were barbarous. Wars raged about him. He was the only white man on the island. Soon he became their best friend. Although he was not a missionary he told them of Christ and his kingdom. He caused wars to cease. Peace sat a queen and was no widow. He had proposed a road to be built but allowed that it was too much for them to build in the heat and in the lack of tools and materials. They gave him the native name of "Tusitala." One day he died. They sat all night at his side weeping. This young man was Robert Louis Stevenson. The island was Samoa. After he had died they built the road because of the love they had in their hearts for him, and they named the highway "The Road of the Loving Heart." That is the name for the way of the Christian life. The way of two loving hearts, the heart of the Lord, the bridegroom, and of his church, the bride.

And now let us have the ceremony uniting these officers to their society. It is a work of love for them, love for their Lord and Master, Jesus Christ. They wish to be wedded to their work. Lohengrin wedding march was played.

And after the various officers have presented themselves together at the altar we used the following ceremony. These officers were taking their offices in the Women's Union of our church,

\*Minister, First Baptist Church, Wilksburg, Pennsylvania.

# Galloping, Galloping On

by Louesta Dorwin Davis

YOU have heard about galloping teas. While visiting the women's group of the Methodist Church, Sunnyvale, California, I learned about galloping breakfasts. These are somewhat similar to the galloping teas of which you have read in a recent issue of this publication. But they also have interesting differences.

Only two women at a time know about the breakfast. It is a surprise to all the others. One woman is the hostess. While she remains at home arranging the breakfast, the other woman drives around with her car to gather up as many as her car will hold, the number for whom the hostess has prepared.

The fun starts when the lady chauffeur drives up to the guests' homes and requests their attendance at breakfast. The guests are supposed to come along just as they are, whether in robes and curlers, garden togs or laundry clothes, and no matter if their hands are soiled with stove-polishing, or what not.

If a guest *simply cannot* go with an unpowdered nose, or worse still, in that faded baggy robe and scuffed slippers, and she stops to improve her appearance she is fined five cents each, for even the smallest changes she makes!

An auto load, or two, of laughing women, dishabille, can make for a good

deal of hilarity that early in the morning! The hostess may receive and serve them perfectly groomed for breakfast, or as "unpresentable" as most of her guests.

The cost of the breakfasts has been previously stipulated by the group as a whole, say twenty-five or thirty-five cents. And it is up to the hostess to serve them at least their money's worth. The labor and cost of the breakfast are the hostess's donation. The money collected of course goes into their treasury, for whatever pledges they as a group have made toward the upkeep of their church.

Each member is expected to have her turn at being hostess, to as many as she can conveniently accommodate. If someone cannot be hostess at all she may foot the bill for a substitute. Quite naturally, none of this is compulsory, and perhaps some husband may lift an eyebrow—good-naturedly, of course!

But get your pencil and multiply. If only twenty galloping breakfasts are given in a certain period, each serving six guests at twenty-five cents, that makes about \$30, doesn't it? And it's such fun seeing who looks most "unpresentable," hearing the best alibi for looking that untidy at *any* hour of the day, even so early in the morning! And collecting fines for hair-combing, or donning fresh aprons, and so on.

the Wilkesburg Baptist Church.

VI. The Ceremony. We are gathered here in the sight of God and in the presence of this company to unite you newly elected officers to the sacred offices to which you have been chosen. If there are any who can show any just cause why these should not be so united let them now speak or else forever after hold their peace.

I require and charge you that if any of you know any just cause as to why you should not freely take your office that you now speak, for be you assured that if any take office without the love of God he will not be blessed of God, neither will this union be lawful.

A prayer was offered here asking God to unite these officers to their respective offices.

Will you and each of you take your office in this Women's Union of the Wilkesburg Baptist Church to work together after God's order in this holy estate, will you love him, honor him and obey him and keep thee only unto

him as long as your office shall last?

They reply, "I will."

Will you, members of this Women's Union of the Wilkesburg Baptist Church, take these women to be your lawfully elected leaders and officers to work together after God's order in this holy estate; will you love them, honor them, and obey them and keep yourselves for their service as long as their offices shall last?

Audience replies, "We will."

Forasmuch then as you have all covenanted together before God and this company by the authority reposed in me as the minister of this church and as servant of the Lord Jesus Christ I pronounce you then officers and workers together in this holy estate and state that those whom God hath joined together let no man put asunder.

You are now inducted into your various offices of this Women's Union for the year 1941.

The Lord bless you and keep you, the Lord make his face shine upon you and  
(Turn to next page)

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## A Service for the Induction of Members into the Altar Guild\*

*Altar Guilds are usually in Episcopal and Lutheran churches. They are rather unique in others. This is the first instance we have seen of one in a Disciple's Church. The work of the guild is to care for the altar furniture and fittings. As our churches grow to liturgical maturity such guilds are sure to become numerous.*

MINISTER: I will go unto the Altar of God, unto God my exceeding joy.

WORSHIPERS: Send out Thy light and Thy truth let them lead me, O let them bring me to Thy holy Hill.

MINISTER: We have an Altar whereon is spread the memorial of our Lord Jesus Christ.

WORSHIPERS: The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?

MINISTER: Ye are servants of the Altar whose meaning ye discern in the offering of our Lord Jesus Who took upon Himself the form of human flesh and served both God and man.

WORSHIPERS: Let us offer up a sacrifice of praise to God continually.

MINISTER: Be ye faithful keepers of God's House and ministrants at the Altar of the Lord.

A PRAYER BY THE MINISTER

O Eternal God, Who in Thy Son didst accept the ministry of faithful women during His years of physical service, accept and bless the work which this Altar Guild undertakes in the care of Thy Sanctuary. Preserve in purity and holiness our souls and bodies as we serve Thee, remembering the Living Temples of ourselves as part of the Greater Temple of Thy presence to whom we all give praise and honor. Amen.

A COMMON PRAYER BY  
THE ALTAR GUILD

O Thou who art the Saviour of all who turn to Thee, we pray for our

\*This service was used in the Peachtree Christian Church, Atlanta, Georgia. Robert W. Burns is the minister of the church and author of the service.

### Wedded to Their Work

(From page 53)

be gracious unto you, the Lord lift up the light of his countenance upon you and give you peace.

Congratulations were offered to each and every officer.

The closing hymn that we sang was "Blest Be the Tie That Binds Our Hearts in Christian Love."

congregation. Fill all our members with love for one another and for Thee. Guard us every day from distractions without or dissensions within—and give us a holy fear of being possessed by the spirit of sectarian or party prejudice. Make us all of one heart in love to each other and to devotion to Thee. Bless each part of this church in its special share of Thy work. Grant that we may daily increase in Thy Spirit of Compassion through Jesus Christ, our Lord. Amen.

A PRAYER BY THE MINISTER

We are mindful, O Lord, of the souls of Thy servants of this congregation who have preceded us in the victory men call death and who sleep the sleep of peace. For these and for all who rest in Christ we offer our prayer, remembering them as individual witnesses and praying that we may be worthy of receiving the precious heritage of their faith.

A PRAYER BY THE ALTAR GUILD

O God, Who in the Holy Communion hath provided for us a perpetual memorial of Thy Son, grant us so to understand the mystery of His Presence in the Body and Blood that we may discern in our own hearts Christ's redemption.

LET THE NEWLY SELECTED  
MEMBER RISE

TO THE CANDIDATE:

MINISTER: Are you willing to become a member of this Altar Guild?

ANSWER: I am.

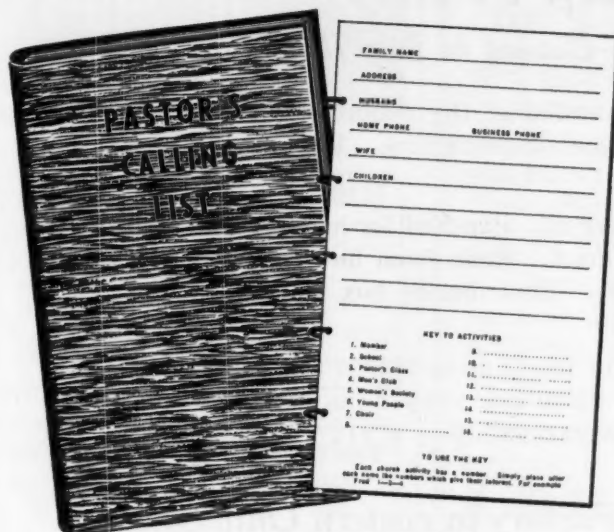
MINISTER: Will you faithfully fulfill the duties of this holy office?

ANSWER: I will, by God's help.

MINISTER: I receive and admit you as a member of this Altar Guild. May you serve faithfully in the Sanctuary and ever love the peace and beauty of God's Holy House.

PRAYER: Bless, O Lord, Thy servant whom we receive in Thy Name to a share in these spiritual blessings and to the companionship of this Altar Guild. By Thy Grace may she lead a godly life in Thy church advancing in holiness and assisted by the prayers of her sisters in this Guild

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may she begin now to live worthily of Thy eternal salvation, living and dying in this consecrated service.

### A LITANY OF THE ALTAR

MINISTER: Make us constant, O Lord, in faith and hope and love; giving us perseverance in all virtue and a strong resolution ever to be true to Thee.

RESPONSE: Grant us Thy Peace and Love.

MINISTER: May our whole work be done in a humble and quiet spirit that we may glorify God in devout care for the sacred vessels of the Altar.

RESPONSE: Grant us diligence in our duties.

MINISTER: Preserve in us reverence and devotion to the Holy Communion.

RESPONSE: Grant us spiritual vision and understanding.

MINISTER: Let nothing separate us from Thee and from the unity of the One, Holy, Universal Church.

RESPONSE: Grant us strength and wisdom for this service.

### A PRAYER BY THE MINISTER:

O Thou Spirit of Life, Who hast made our Churches Thy dwelling place and our Altars the throne of Thy Presence in the beloved Sacrament of Christ,

continue to consecrate the services of the Altar Guild of this congregation. Grant to its members such reverence of mind and purity of heart in advancing and making ready Thy Altar, that they may truly please Thee and by Thy mercy may finally enter into the Heavenly Temple not made with hands, which needs no adorning where Thou reignest in majesty and power and glory forever. Amen.

### BENEDICTION.

Lewis Morris sings:

"Nay, best it is, indeed  
To spend ourselves upon the general good;  
And, oft misunderstood,  
To strive to lift the knees and limbs  
that bleed.  
This is the best, the fullest need.

"Let ignorance assail or hatred sneer,  
Who loves his race shall not fear;  
He suffers not for long  
Who doth his soul possess in loving,  
and grows strong."

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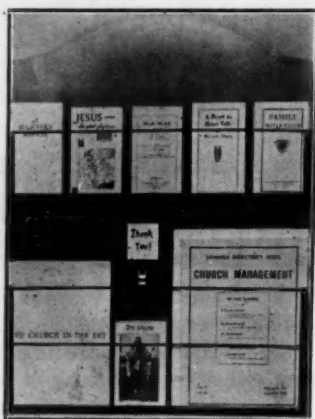
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## DEFENSE BONDS HELP CHURCHES

Washington, D. C.—A plan for cooperating in the defense stamps and bonds drive and at the same time helping the church has been suggested by the Washington Diocese, organ of the Diocese of Washington of the Protestant Episcopal Church.

Directed to church members, the plan is as follows:

"Our government wants everyone to buy defense stamps and bonds to help defend our freedom. Perhaps you would like to buy a few stamps but cannot buy enough for a bond.

"The church has a debt or is working toward an endowment. Wouldn't you like to help your government by buying some stamps, as many as you are able, and give them to your church toward the debt or the endowment? The church could then gather the stamps together and redeem them for bonds. In ten years your dollar or five dollar stamp would be worth much more to the church."

## CHURCH PROPERTY MAY BE SEIZED FOR NON-PAYMENT OF TAXES

Lansing, Michigan—Property of churches and other religious organiza-

tions may be seized and sold by the state for non-payment of taxes, under an opinion just handed down by the State Supreme Court.

Michigan churches are exempt from general property taxes, but the case before the court involved claims of the State Land Board on the property of a number of Oakland County religious organizations for non-payment of special assessments against their property.

The court held that religious organizations have no exemption from special assessment taxes for public improvements, and that the state may seize their property for non-payment of such levies. The suit affected directly twenty-four unidentified religious organizations in Oakland County which lost land to the state in the 1936 tax sale.

The court reversed part of an Oakland County circuit court decision which had enjoined the sale of any such property and had ordered the land turned back to the church groups.

The opinion held that no minimum price of re-sale of church property could be fixed, but that property of churches forfeited for non-payment of special assessment taxes was just like any other property.

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**BEGIN WORK IN DANGER ZONES**

Philadelphia—The American Friends Service Committee (Quaker) will shortly send six conscientious objectors to England to aid in reconstruction work, subject to state department approval.

The six C. O.'s, all of them skilled in mechanical trades, will constitute the first unit of relief workers selected for overseas duty from among the nation's 1500 conscientious objectors.

Eight more C. O.'s are expected to be selected for foreign relief work by the Brethren Service Committee. The Brethren group will serve in China.

## PASS AROUND SCHEDULE for CHURCH MANAGEMENT

TO MEET the need of sustaining war-time church morale and providing effective plans we will increasingly publish articles of value to lay officers in the church. We suggest that when you have read this issue you schedule an itinerary for it to put these articles in the hands of the key men and women where they will do most good. The form below provides such a schedule.

Some ministers have entered a second subscription in the name of the church that they may keep their own copy "on file" while the second copy is sent on its itinerary.

*Coupon Below May Be Cut Out and Pasted on the Cover*

## Church Management Itinerary

THAT our church may keep in touch with latest developments in finance, administration, publicity, women's work, men's work, etc., we have subscribed to CHURCH MANAGEMENT. This copy is to be passed around as indicated on the itinerary below. After you have read the pages indicated please see that it reaches the next person on the list.

1. \_\_\_\_\_ See pages \_\_\_\_\_
2. \_\_\_\_\_ See pages \_\_\_\_\_
3. \_\_\_\_\_ See pages \_\_\_\_\_
4. \_\_\_\_\_ See pages \_\_\_\_\_
5. \_\_\_\_\_ See pages \_\_\_\_\_
6. \_\_\_\_\_ See pages \_\_\_\_\_
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I shall be glad to have your  
comments on these articles.

\_\_\_\_\_  
Minister

## The Right to Worry

SOMEHOW or other, our generation has come to consider freedom from anxiety and concern as a religious quality. Many feel that the mark of a Christian is his ability to withdraw from the realities of life and to find personal happiness, regardless of the afflictions of mankind. The utterance of the pious who insists that "God will provide," parallels the slang of the street "I should worry." Both lead to the same end—the evasion of social responsibility.

As a matter of fact about everything in the world which is worth while is here because someone cared enough to think, brood and worry it into being. The process which creates mechanical things and spiritual values implies personal consecration to the point of sacrifice. Our religious and social institutions are a heritage of personal devotion. Our nation was founded, and has been continued, because of men and women who have valued certain goals more than life itself.

The American revised version of the Bible gives an interesting marginal translation to one of the first verses of the book of Genesis. It is speaking of the creation of the world. It says: "The spirit of God brooded upon the waters." Brooding is a significant word. It implies the anxiety of the creative process. God is a person and the world was created out of his personality. Jesus worried. With affectionate anxiety, he watched his disciples. His heart was grieved as he studied Jerusalem from a neighboring hill. When human trouble was concerned, he was no isolationist.

The need for our age is not freedom from worry. Rather it is for a willingness to worry concerning things worth while. The effort to escape bothersome responsibility is largely responsible for the mess the world is in. We have relied upon some mythical law of inevitable progress to do what God intended should be done by personality. Christians not alone have the right to worry; for them it is a responsibility with divine precedent.

## "Church Management" During the War

THE purpose of this journal during the months of war is to supply the churches of the United States with administrative material, methods, briefs and organizational articles in the entire field of church administration that these churches may best serve their mem-

bers, the country and their God during the black-out of peace. It is, in effect, the purpose of this journal from its earliest date.

Some readers have told us during the past two years that they felt we were out of our field in discussing the war issues of the months preceding the declaration of war. We did not then answer that charge though we are now willing to give an explanation. We saw ahead danger to our nation and to our free institutions. We felt that a large part of the religious press of the country was under pressure from pacifist and isolationist groups so that it would not speak out. The number of religious papers which sensed the impending danger and had freedom to speak was very much limited. We had that cherished freedom. Naturally we do not like the reproaches of our friends. But we thought then, and we feel now, that the course of events has justified our thinking, that the risk of offense was not as serious as the spiritual danger of being quiet while our democratic heritage was threatened.

The situation is different today than in 1939 and 1940. Many periodicals which hesitated to speak are now in the foreground giving their support to the program for national defense. Perhaps the time has come when we can concentrate on our first love and our original purpose.

### PERSEVERE IN PRAYER

An engineer, who worked for some time in far-off Churchill on the Hudson Bay in Northern Canada, related to me an impressive incident. One night, he said, he was listening to his radio. He heard calls from ships at sea; songs, dance music, selections by a symphony orchestra; a few snatches of oratory. As he listened lazily to the programs that crowded the air, suddenly his wandering thoughts were arrested. He was all attention now, listening with great excitement, for he had just heard repeated *his own name*. The announcer at a Winnipeg station was reading an important message to him from a friend.

That is a parable of the beginner at prayer. It is hard to focus your attention. Messages are crowding in; memories of the past; whisperings of the subconscious mind; the clamor of ambition; business anxieties and personal worries. But if you persevere, one day all other sounds will be disregarded for you will hear your own name. God will speak to you. From *Fifth Avenue Sermons* by John Sutherland Bonnell; Harper & Brothers.

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